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 Et tentate Fides quot simulanda modis:
 iversos Titulos, diversas sumite Formas,
 Diversis medijs. sic resonate Fidem:
 ntificis datur Indulgentia Fallere Plebem,
 Per longis Precibus, Fraudibus atque pjs:
 rreticos, nec non Reges, cum Causa requiret,
 Ignibus et Ferro perdere: Causa Dei est.



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Popery and Schism

Equally Dangerous to the
CHURCH of ENGLAND,
As by LAW Establish'd.

AND

Separation from the establish'd CHURCH,
prov'd by undeniable Matters of Fact and Rea-
son, to be, even in the Opinion of the *Pope*,
Cardinals, and *Jesuits*, the only probable
Means for introducing Popery again into this
Kingdom.

TOGETHER WITH

A Prefatory DISCOURSE, touching the present and
past TIMES.

AS ALSO

A LETTER to the Teachers of the several and re-
spective Dissenting Congregations in Great Britain.

The whole humbly offer'd to the serious Consideration of the
several Members of the present PARLIAMENT and
CONVOCATION.

M A T T H . xxiii . 15, 31, 32, 33.

Wo unto you, Scribes and Pharisees, Hypocrites; for ye compass Sea and
Land, to make one Proselyte; and when he is made, ye make him twofold
more the Child of Hell, than your selves.

Wherefore ye be Witnesses unto your selves, that ye are the Children of
them that kill'd the Prophets.

Fill ye up then the Measure of your Fathers.

To Serpents, ye Generation of Vipers! How can ye escape the Damna-
tion of Hell?

46 - 1 - 8 - 827

L O N D O N : Printed for G. SAWBRIDGE in Little Britain, and
Sold by J. MORPHEW near Stationers-Hall. 1715.

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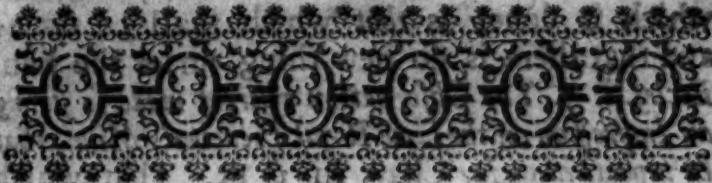
The Rise and Growth of Fanaticism, or a View of the Principles, Plots, and pernicious Practices of the Dissenters, for upwards of 150 Years; their Baseness in perverting the Word of God, detected and expos'd. With a particular Instance of a most unheard of Piece of Inhumanity of Mr. Richard Baxter's. Also, an Extract of the Life of that pretended Reformer John Knox; and an Account of the Writings and Life of Buchanan; together with King James the First's Character of the Presbyterians. — Soon his unhallow'd Fingers stript — His Sovereign Liege of Pow'r and Land; — And having smote his Master, slipt, — His Sword into his Fellow's Hand. — But he that wears his Eyes, may note, — The Butcher often binds a Goat, — And leaves his Boy to cut his Throat. — Geneva Ballad. Price 6*d.*

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A Letter to the Ladies of Great Britain, to prevent their falling in Love with Non-Con Parsons. With two remarkable Dreams, and a Poem against Dr. Clark of St. James's. Price 3*d.*

such points only told, when Ohamel did in America
and Europe, and had done, that at no time had



such a point, as now, in England, & when at no time had
any thing, it did not, in the world, in the same
and equal way, as **T H E** *French* *Revolution*
it had done, at that time, both now, and then,
as it is perfectly evident, and equally evident

P R E F A C E.

WIS E Men, in all Ages, have left
it as a Standing Rule to Posterity for
their Government, That a Retrospe-
ction into the Histories and Trans-
actions of former Times, is the truest
Looking-glass, in which they can
take the clearest and most probable View of future E-
vents; because, by comparing Men with Men, and
Things with Things, of the same Nature, they may
reasonably conclude, that Men of the same Kindred
and Principles, (whether good or bad) and acting by
the same Engines, will always, either directly or indi-
rectly, point at the same Ends; and that the same
Causes, will, generally speaking, produce also the same,
or the like, Effects.

A certain late Peer, famous for Speech-making, has
more than once, on publick Occasions, inculcated
that common Saying of his, that What has been,
may be; and a much greater than he, has left it upon

Record, in the sacred Oracles, that the thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and that there is no new thing under the Sun, Eccles. i. 9. The Observation whereof made so strong an Impression on the same Royal Preacher's Mind, that he repeats it again, Chap. iii. v. 15. That which hath been, is now; and that which is to be, hath already been: From which it may justly be farther inferr'd, that nothing is now said, but what has been said before; that is, but what is materially the same, tho' perhaps differing as to the Manner and Form thereof, according to that of Terence,

Nihil jam dictum est, quod non sit prius dictum.

Since then the Authorities of the Sages of Antiquity, are unquestionably the best Evidence that can be offer'd or requir'd, for proving the Truth of such Accounts; as have been transmitted to us, by the Histories of those Times, we ought to be farther confirm'd in the Belief thereof, when we see the same, or the like Things, acted by a new Generation of Men in our own Days.

The whole Scope and Design of the following Treatise, is, to convince every intelligent and unprejudic'd Reader, that to encourage the Dissenters of whatever Denominations, as they are Separatists from the establish'd Church of England, either in Principles, Doctrine, or Worship, is in Effect the same, as to encourage Popery: For, how disagreeable and frightful soever the Sound of Popery is to the Generality of such simple and well-meaning deluded Dissenters of all Kinds, as have not Penetration and Judgment enough to discover the Danger of that

Hook

Book which lies bidden under the Bait of all Pharisaical Pretences ; it manifestly appears, by the undeniable Matters of Fact, and plain Reasoning contain'd in the few following Sheets, even to a Demonstration, that the several Religious Sectaries now in these Kingdoms of Great Britain and Ireland, are originally, each of them, a Political Spawn of Popery ; that is, that the chief Principles, in which they differ from the establish'd Church of England, were, generally speaking, first hatch'd at Rome, and ever since advanc'd and propagated by the Jesuits, and her other Emissaries here, under the plausible Pretence of a thorough Reformation of the Reform'd Church of England, most happily by Law establish'd ; as a Contrivance to raise, multiply, and maintain Schisms, Rents, and Divisions among us, 'till we become at last (if God of his infinite Mercy do not think fit to prevent it) an entire Property to what these same pretended Saints, tho' disquis'd Jesuits, would zealously seem to shun, by ringing in our Ears a continual Out-cry against Popery ! Popery ! Popery ! at the same Time that they labour, all they can, to introduce it, under the Pharisaical and hypocritical Cloak of greater Purity and Sanctity of Religion, than is profess'd or practis'd by that Church, which they know to be not only the greatest Bulwark of the Reform'd Protestant Religion, but likewise the most Apostolick (and consequently the most opposite in Principles, Doctrine, and Worship, to the Church of Rome) of all the Christian Churches upon Earth : Opposite (I say) in all the innovated Articles and Points, which are not either expressly or consequentially founded in Scripture, and wherein she (the Church of Rome) really and substantially differs, and has actually departed from her primitive Self.

Here I would not have the Reader misapprehend me so far, as to imagine, that, in making up this general Charge, I comprehend under one and the same Predicament, indistinctly, all Persons whatsoever that pass under the general Denomination of Papists, or Roman Catholicks: No, God forbid I should be so void of Charity! For I have Reason to believe, that as we have Instances of noble and generous Heathens, who (to the Scandal of too many of us Christians) have excell'd most of us, in several moral Virtues; so there are several of the Communion of the Church of Rome, who, through their own natural Disposition, (I had almost said, innate Goodness) and, according to the best of the Light that is given them, are (notwithstanding the Prejudices of their Infancy and Education) endu'd with many excellent Christian Qualities, which render human Society very comfortable; such as Generosity, Humility, Charity, Devotion, Gentleness, Patience, Self-denyal, Resignation, and some other Christian Graces, in common with the best among us. And if, through the powerful Influence of their Education, and the almost invincible Ignorance that frequently attends it, such Persons do not discern the great Faults of their Church and Church-men, it were still uncharitable in us, to make them accountable for the pernicious Errors and Corruptions of their Guides, otherwise than by leaving them to the boundless Mercy of God, the common and most indulgent Father of all Mankind: Which, I am perswaded, may be likewise said, with respect to several well-meaning Dissenters among us, who, with a sincere, tho' misguided Zeal, are too frequently made Tools for carrying on a Work they never intended: And this my Charity is the more extended, by reason of that Text: Rev. vii. 9. After this, I beheld, and lo! a great Multitude,

even

which

The P R E F A C E.

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which no Man could number, of all Nations, and Kindred, and People, and Tongues, stood before the Throne, and before the Lamb, cloathed with white Robes, and Palms in their Hands.

But, as to all such designing Popes, Cardinals Jesuits, Casuistical Doctors, and spiritual Guides and Teachers of all Sorts, who, under the Colour of that Empire which they pretend to have over the Consciences of their several and respective Disciples, make it their Business (for obtaining a temporal Power likewise over their Bodies and Estates) to embroil whole Empires, Kingdoms, Principalities, States, and Families, and set them together by the Ears, that they themselves may thereby have the better Opportunity of fishing in troubled Waters, I must ingenuously confess, I think I make no Breach of the Rules of common Charity, when I say I have very little Charity towards them.

Nor am I singular in this Point; for even the Generality of the best and most sober of the Communions of the Church of Rome herself, have frequently acknowledg'd and declar'd their Detestation and Abhorrence of many of the Principles and Practices of several of the late Orders sprung up among them; particularly those of the Jesuits, for whose Character, in the general, I refer the Reader to the admirable Letters of the renown'd Father Paul the Venetian, and Author of the incomparable History of the Proceedings and Acts of that pack'd Conventicle, commonly call'd, The Council of Trent. But, since those Letters may not probably fall into the Hands of every Reader, I shall here transcribe a Paragraph out of one of them, verbatim, according to the Translation thereof, printed at London, in 1693. The Letter

is dated, at Venice, the 17th of March, 1609, and the Words are these following :

“ *Monsieur Castrine is getting me the Constitutions of the Jesuits copy'd out, in order to the sending them hither. I long to see them; for surely 'tis a strange thing to think how close they keep them bere in Italy.* ”
“ *I is not long since Gregory XIV. made a Brief in Favour of them, and yet I cannot, for my Life, get a Copy of it, they keep their Secrets so unknown to the World; and you will excuse me, if I make no Difference between a Spaniard and a Jesuit, except in this, (wherein I agree with you) that I take the greatest Spanish Rogue in the whole World, to be a better Man, than the least wicked Jesuit that is: For a Spaniard hath Guts in his Brains, and hath a Capacity of learning some Good, if he be but taught it; but the Jesuits are all Flint, and their Consciences are darken'd; and there is no speaking to them, (unless you have a Kingdom to embroil, or a Parliament to toss up in the Air.) I believe there was never a Race of Men, that were such sworn Enemies to Goodness and Truth (since the World stood) as they are. And 'tis strange, if God hath not suffer'd the King of France to be imposed upon, in entrusting the Education of the Dauphin to one of them.* ”

In that, and several others of his excellent Letters, the same Father Paul, in a most admirable and witty, though withal, discreet Manner, lays open and explodes the arbitrary, vile, and horrid Practices of the Deputy-God (as he ironically stiles the Pope) and Court of Rome; and, in a special Manner, the then Favourite-Cardinal Bellarmine, for asserting and most tenaciously vindicating the Pope's Depositing Power of Kings and Princes, which he (Father Paul) confutes with very

very solid Arguments, both from Reason and Scripture; for which his Life has been very frequently in Danger, by mercenary Ruffians, bir'd on purpose to have assassinat'd him.

The Consideration of all which has made me often regret with great Pity, that many learned and judicious Persons among the Romain-Catholicks, who are fully convinc'd of the great Corruptions and Errors of the Court and Church of Rome, should nevertheless, chiefly to avoid the Imputation of Fickleness and Inconstancy in changing their Religion, continue still, upon the account of a mistaken Point of Honour, in the Communion of that Church wherein they happen'd to be first baptiz'd and educated; only with a private Restriction on themselves, with respect to some of her Doctrines. And there are not wanting some Instances of such Persons, not only in Popish Countries, but even here in Great Britain: Nay, I know some, and have heard of others, who have chearfully had their Children educated according to the Principles of the reform'd and establish'd Church of England. I heartily wish their Number were more, and that I could say the like of our Republican Dissenters also. And I am farther certain, that there have been, and still are, great Numbers of learned and pious Men, of the Communion of the Church of Rome, in France and Italy, who have given manifest Testimonies of their sincere Inclinations, to have avowedly declar'd themselves for the Reformation, were it not for the Fear of being treated as Father Paul, the Venetian, was.

The Republicans, and Assertors of the Pope's deposing Power, are perfectly agreed in this Point, That Sovereign Princes have no such independent and supreme Power inherent in their Persons, but that they are accountable, and may be depriv'd of their Government,

vernment upon Account of Heresy, or Male-Administration; but differ only as to the Persons, in whom the Power of calling Princes to an Account doth lie; whether it be in the Pope or the People. However, an Act of Violence and Injustice is still the same, with respect to the Party wrong'd and oppress'd, whether it be committed by One, or 1000, or any greater Number.

And, even as to this, the Republicans and the Pope, do not differ so much as Men may, at first, imagine: For, however the Primitive Christians thought it no Flattery to Princes, to derive their Power immediately from God, and to make them accountable to him alone, as being superior to all below himself (as might be, and actually has been already elsewhere prov'd by Multitudes of Testimonies): Yet, after the Pope's depositing Power came into Request, the Commonwealth-Principles did so too; and the Power of Princes was said to be of another Original; and that therefore they were accountable to the People. Thus Gregory the 7th, not only took upon him to depose the Emperor Henry the 4th, and absolve his Subjects from their Allegiance; but he makes also the first Institution of Monarchical Government, to be a meer Usurpation upon the just Rights and Liberties

of the People. For he

saith, * That Kings and Princes had their Beginning from those, who being ignorant of God, got the Power into their Hands over their Equals, (through the Instigation of the Devil) and by their Pride, Rapine, Perfidiousness, Murther, Ambition, intolerable Presumption,

* Quis nesciat Reges & Duces ab iis habuisse principium, qui Deum ignorantes, superbia, rapinis, perfidia, homicidiis, postremo universis pene sceleribus, (mundi Principe, Diabolo videlicet agitante) super parres, se homines dominari concā cupiditate, & intolerabili Presumptione, affectaverunt. Greg. 7. lib. 8. Ep. 21.

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sumption, and all manner of Wickedness. *And yet this same levelling Pope Gregory VII was canoniz'd for a Saint.*

Now, I appeal to the private Judgment of every individual Person now living, as well as to the publick Judgment of all Mankind, Whether (during all the Time of the horrid Grand Rebellion, which embroil'd, and at last quite overturn'd the whole Frame of our Constitution, both as to Civil and Religious Rights, about the Middle of the last Century, (that is) from the Year 1640, to 1660) any Remonstrance, Declaration of the Army, or Agreement of the People, gave a worse Account of the Beginning of Monarchy, than this sanctify'd, infallible, and pretended Universal Head of the whole Christian Church doth?

Here is a Papal Justification of all the Rebellions against Kings and Princes, that ever have been or can be set on Foot, by the most barbarous and cruel Regicides that ever liv'd; which, (according to this canoniz'd Pope's Principles) would be nothing else, but our Sovereign Lord's (the People's) recovering their pretended just Rights, against the intolerable Usurpations of Kings and Princes. And how well the Presbyterians, Independants, and all other antimонаrchical Trumpeters of Rebellion, and Assertors of the Peoples Right of resisting their lawful Superiors, have copy'd after this Popish Original, the Histories of the last Age, and many Persons still living, can (to the indelible Scandal and Reproach of all these pretended Reformers) more than sufficiently testify.

I would gladly know what divine Assistance this infallible Pope had, when he gave that admirable Account of the Original of Civil Government? And whether it may not be very possible for Men, upon his Principles,

Principles, to be both Saints and Rebels (that is, Devils) at the same Time? Which is so very gross an Absurdity, that I am astonisht to think, how a Sett of Men in this Island, who still make such an hidious Out-cry against Popery, and for preserving this Land from being over-run with Popery, &c. should yet, nevertheless, both by their open Profession and Practice, justify and follow these rebellious, Popish Principles; and by their avow'd Separation, and manifest Schism from the establish'd Church of England, give continued Opportunities to Jesuits (those Wolves in Sheeps Cloathing) to creep into their several Congregations, and spread, still more and more, the Poyson of Popish and Antichristian Principles among them.

And to illustrate the Truth of this Charge a little farther, (beside the clear and undeniable Instances expatiated upon in the following Treatise) I must entreat the Reader's Patience, to compare with me, and consider the exact Analogy, Resemblance, and Agreement, that (upon a serious View, and unbiass'd Examination of both) is found to have been, all along, between the Principles, Doctrine, and Practices of the Jesuits, and that of their Disciples, the **Jesuited Dissenters in this Island**, with respect to our chief Duties to God, the King, and our Neighbours.

By what I can find, within the small Compass of my Reading, the Jesuits, (those great Plotters of Separation from the establish'd Church here) and private Presbyteries, came first into England much about the same Time; and behav'd themselves in their several (if several) Designs, by the same Model; the One, in indicting Councils, summoning Synods, enacting and reversing Orders, and exercising all Manner of Papal Jurisdiction; the Other, in appointing Meetings, both Classical and Synodical,

cal, in setting down Decrees, in reversing Orders, in electing Ministers, exacting Subscriptions, executing Censures of Suspension and Excommunication, where they thought it good ; writing exactly by the same Copy.

The Principles, on which they proceeded to these Enormities, were and are still the same. For what the Jesuits, and other Partizans of the Romish Communion, do, by Virtue of the Power pretended to be lodg'd in their Church, and the absolute Jurisdiction (as they would perswade their Disciples) Christ has given to the Pope (his pretended Vicar) over all the World ; the same Things, in Effect, are done by the Brethren, (so they stil'd themselves) arrogating to their Presbyteries, as the chief Ministers of the Kingdom of Christ, the Power to uphold his Throne, to weild God's Scepter, and manage his holy Toke, (so they phrase it) which is their Discipline : By which, and the woful Experience these Nations have felt of their unparalleld Tyranny, and repeated Usurpations, it is manifest, that tho' the Pretence of both the one and the other, has been the Cause of God and Religion ; yet Dominion, Power, and Wealth, is what they have all along aim'd at, and been too successful in obtaining, by means of those pious Frauds, and holy Cheats, which they equally impos'd on the implicit Judgments of their respective blind Votaries.

If it be true, (as some tell us it is) that the Motto of the Order of the Jesuits, is **Woe to Princes**, it may very justly be said, that the restless and rebellious Practices of too many ambitious, Republican Spirits among the Dissenters, and Sectaries of all Sorts, may serve for a Comment on it.]

But because, how near soever Brethren they are, or may be, in Iniquity, there is nothing, at which both the one and the other seem to be more uneasy, than at being thought such; let us draw the Parallel a little nearer, and see what the Guilt of the one is in this *Affair*, and whether that of the other be in any respect short of it.

Tho' ever since the Time of Pope Gregory VII. already mention'd, his Successors have approv'd and practis'd the Doctrine of excommunicating, damning, and deposing of Kings and Emperors, and of granting Absolutions to their Subjects from all Oaths of Allegiance, together with special Injunctions never to obey them: Yet, neither the Pope, nor any of their Party, were ever so daring, as to approve expressly the Doctrine of assassinating of Princes, before the Time of Ignatius Loyola, the Founder of that wicked Order of the Jesuits, and the unhappy Papal Approbation and Confirmation of their Society, in the Year 1540. But was rather condemn'd, as impious, inhuman, and barbarous, not only by their learned Men, but likewise by their Popes and Councils themselves. Yet, nevertheless, the Jesuits, and others of their Party and Principles, do still teach and inculcate the Lawfulness of that Diabolical Doctrine of assassinating Princes, &c. and endeavour incessantly, by their pious Frauds and lying Calumnies, to sow Sedition and Disaffection among the People, so as to raise them in Rebellion against such Princes, as they imagine are not in their Interest, that they may cut them off by Civil Wars, and if that succeed not, by private Assassination. And these horrid Principles, and Doctrines, have not only been asserted, and strenuously maintain'd by many noted Writers of the Romish Church, such as Cardinal Bellarmine and Tolet, Mariana, Suarez, Gueztfer, and hundreds of others, but solemnly approv'd

approv'd, first by the publick Censors and Licensers of all Popish Books, and then confirm'd by several Popes themselves, within these 160 Tears past. And, to compleat the Character of that Man of Sin and Perdition, who exalts himself above all that is called God, 2 Thess. ii. 4. these same Writers have blasphemously bestow'd upon him (the Pope) some of the peculiar Attributes of God; such as Infallibility, and an absolute supernatural Power and Superiority over all the Emperors, Kings, and Princes of the Earth; so as to depose, excommunicate, and damn them; authorize their Subjects to rebel against and assassinate them, without Sin; and to dispose of their Dominions as he thinks fit, in case they submit not to his arbitrary Determination in all things whatsoever, both Spiritual and Temporal; which is the same as to have call'd him, The King of Kings, and Lord of Lords, 1 Tim. vi. 15. Nor indeed do I see, that they fall any thing short of giving him even that Title, when, in the best Edition of their Canon Law, confirm'd by Pope Gregory XIII, and printed at Paris, Anno 1612, they blasphemously call him, Our Lord God the Pope!

Thus Pope Innocent III, in his Letter to Philip King of France, (as Matthew Paris relates) calls the King of England, his Vassal and Slave.

Pope Alexander II. made an absolute Donation of all the West Indies, to Ferdinand King of Castile, without knowing indeed what he thus gave away, or having any Regard to the just Right of the Natives.

The Solemn Bulls that Pope Paulus III. issu'd against King Henry VIII; and Pope Pius V. against Queen Elizabeth, (promising, at the same Time, her Kingdoms of England and Ireland to King Philip of Spain) and the Gun-Powder Plot, contriv'd and carry'd

carry'd on by the Jesuits, (Parsons and Garnet, &c.) are so notoriously known here, that I need scarcely make any Mention at all of them.

But if these Doctrines should still be allow'd to take Place, neither Popish nor Protestant Princes can be safe, longer than they implicitly submit to the absolute Will and Pleasure of the Pope, in all Things whatsoever, both Spiritual and Temporal. For tho' Henry III, and Henry IV of France, were neither Calvinists nor Lutherans, but declar'd Sons of the Church of Rome; yet, because they did not comply implicitly in all such extravagant Measures as the Pope and his Party expected, they were successively assassinat'd and murther'd, to the great and avow'd Joy of the Pope and Court of Rome; and the barbarous Regicides canoniz'd for their pious and meritorious Villainy. King Henry III was murther'd by Jacques Clement, a Fryer, on the 1st of August 1589. And tho' King Henry IV escap'd the bloody Attempt of that inhuman Ruffian, John Chastell, in the Year 1594, yet he fell, by the more successful Hand of Ravillac, on the 14th of May 1610. And both these Assassins confess'd, at their respective Executions, that they were prompted to commit these horrid Murthers, by the Infigations of Fathers Guynard and Gueret, Jesuits, and by the reading of Mariana's Works.

Now, to come nearer Home: Some few Years after the Time that F. Commin, (a Dominican Fryer) and Thomas Heth, (a Jesuit) were, in the Years 1567 and 1568, discover'd in Masquerade, under the Colour of having been very zealous Puritans, (vide Pag. 11. and Page 22.) to be alienating the Minds of their Hearers from the Doctrine and Worship of the then Reform'd Church of England, ~~and~~ happily by Law establis'd, Johannes Baptista Bicklerus

Bicklerus, of the Romish Perswasion, and an anonymous pretended Disciple of John Calvin, publish'd two several Books, under the very same Title, viz, *De Jure Magistratum in Subditos, & Officio Subditorum erga Magistratus*, using the very same Arguments, and (mutatis mutandis) the very same Words, only with such Alterations as might serve their several Hypotheses; and concluding with the same Popish Doctrine, the Lawfulness of resisting, deposing, and extirpating supreme Powers, when their several Occasions so requir'd it.

Both these were publish'd within the Time of the ingenious Buchanan's publishing his Anti-monarchical and Hackney-Party Libel, (*De Jure Regni apud Scotos*) which has been since irrefragably answer'd and refuted by his own Country-man, that great Wit of Scotland, (as Mr. Dryden calls him, in his Preface to the Translation of Juvenal) the learned Sir George Mackenzie, in his *Jus Regium*, dedicated to, and approv'd by the most learned Body of Men in the World, the famous University of Oxford, under their Publick Seal. In this same *Jus Regium*, the Principles of Parsons, the Jesuit, under the counterfeit Name of Dolman, as well as those of Buchanan, Naphthali, Knox, and other Anti-monarchical Writers, are severally consider'd and confuted.

To these I might add many other most virulent Pamphlets, that were then scatter'd among the People, such as Goodman's true Obedience, Martin Mar-Prelate, The Demonstration of the Discipline, set out by Penry and Udal, Ministers, and by Throckmorton, Knightly, and Wigton, Lazicks, in, or about the Year 1588, the same Year when our Queen Elizabeth was depos'd by the thundering Bull of Pope Sixtus Quintus; and the King of Spain

Spain came with his Invincible Armado to seize her forfeited Crown. And all this, about the same Time that Subscriptions were first requir'd by the Queen and Parliament to the Book of Articles, which have ever since been the Dread of all Innovators both in Church and State, as being unquestionably so much for the Security and Stability of both, Ab uno disce omnes.

Tis true, that before any of all these Innovators appear'd upon the Stage, there were several private Murmurers in the Reign of King Edward II, who gave some Indications of a hankering after the general Discipline, but not with any Warmth, or apparent Zeal, before the Fire of Separation, Schism, and Sedition, was kindled amongst them in Queen Elizabeth's Reign, by Jesuits in Masquerade, as formerly mention'd, and some other hot-spur'd Zealots, far beyond whatever was written, preach'd, or intended by that great and comprehensive Genius Mr. Calvin, from whose Example those Innovators amongst us pretended to have taken their Model in all Things; though a late learn'd Divine of the Church of England, giving a Character of him, saith, That he (Mr. Calvin) wanted nothing to have made him as orthodox and consummate a Divine, as any of the whole Christian Church, had he not been so very ignorant, as he was, of Ecclesiastical Antiquity: For, that if he had been half as well vers'd in the most primitive Ecclesiastical Writers, as he was in St. Augustine, he had never coin'd the Notion of a Lay-Elder, defended the horrible Decree, or been expos'd for so many Absurdities by meek * Caf-
sander's Pen.

As no Pope, Cardinal, or Jesuit, ever asserted, or approv'd the Papal Power to depose, excommunicate, damn,

* In defens. Lib. de
Offic. pii. Viri.

damn, and assassinate Princes, in stronger or more express Terms, than Buchanan copy'd after them, in his *De Jure Regni*; (which being so notoriously known, need not be repeated here at large) so these furious *Tub-Declamators* and *Schismatics*, Knox, Gilby, Goodman, and Whittingham, &c. have left us these following Positions on Record.

That if Princes be Tyrants against God and his Truth, (of which, they say, the People are Judges) their Subjects are freed from their Oaths of Allegiance.

That Kings, Princes, and Governors, have their Authority of the People, and, upon Occasion, the People may take it away again.

That Ministers ought not to obey the Prince, when he prescribes Ceremonies, and a Fashion of Apparel.

That evil Princes ought, by the Law of God, to be depos'd, &c. beside many more of the same Nature.

The Anti-monarchical and Historical Part of all Knox's most virulent Writings, has been very learnedly refuted by his own co-temporary Country-man, (Lesley, Bishop of Ross) in his *History De rebus gestis Scotorum*, who (tho' of the Communion of the Church of Rome) is generally allow'd, as an Historian, to have acquitted himself with incomparably more Loyalty, Candor, Sincerity, and Humanity, than either Buchanan or Knox. And the other Writings of all those Furioso's, have since (beyond the Possibility of any just Reply, by the Abettors of their Principles) been so confuted, over and over again, by Archbishop Spotswood, and an indefinite Number of most learned and orthodox Clergy-men and Laicks of the establish'd Church of England, that it would be a needless

needless Piece of *Vanity* to recapitulate here any Part of them.

Yet nevertheless, as the Jesuits have never hitherto miss'd any Opportunity of advancing the chief End of their Hellish Institution, by sowing the Seeds of Separation, Schism, Dissentions, and Commotions, in a Soil so fruitful of such Weeds, as the Conventicles and Meeting-Houies of the Dissenters are; they have, from Time to Time, appear'd among them in all Shapes and Disguises, and of Course multiply'd their Numbers, to the sad and repeated woful Experience of these Nations, in numberless Instances too too legible in all the Histories of the last Century.

Tho' the *Justification* of the Papal Innovations in Religion, their usurp'd Power, and horrid Practices, is what shall ever, while I breath, be the farthest from my Intention; yet I dare modestly challenge any Man living, to vindicate the horrid Principles and Practices of the pretended Reformers of 1641, otherways, than upon the sandy Foundation of Popish and Jesuitical Principles.

For what Blasphemies of God? what perverting of the Meaning of holy Scriptures? what Jesuitical Hypocrisies? what sacrilegious Robberies of Churches? what Treasons, Rebellions, and barbarous Murthers of Princes and Nobles? what plundering Devastations of whole Countries? what absolute overturning of ancient and legal Constitutions, both of Church and State, have the Papists or Jesuits ever been guilty of? but what has too undeniably been, in too lively a Manner, copy'd after them, by those Jesuitical and Enthusiastick Reformers (or rather Deformers) before the happy Restoration of King Charles II?

And that these covenanted Brethren in Iniquity, have been all along animated to the Perpetration

tion and Execution of all those horrid Crimes and Abominations, by almost incredible Numbers of Jesuits, and other Emissaries of the Church and Court of Rome, who, with great Art and Industry, under the Cloak of pretended Religion, mingled themselves, in various Shapes, with all such Congregations of Dissenters, as the then Parliament's Army consisted of, is what every intelligent and unbiass'd Reader will (I suppose) readily grant: For (beside the uncontrovred Testimonies of some of the most learned and pious Prelates of that Age, and others) I hope even the present Generation of Dissenters themselves, will not scar up their Consciences against Conviction, so far as not to give Credit to this Assertion, when I support it with the Testimony of that once holy, covenanted, and meritorious Afferor of the unlimited Rights, Liberties, and Proprieties of the People, William Prynne, Esq; Bencher of Lincoln's Inn; and (which is still yet more) by the irrefragable Testimony of that bloody Arch-Rebel and Usurper, Oliver Cromwell himself: That of the former, may be seen in several Books of his writing, but more particularly, and at large, in his Anatomy of the spurious **Good old Cause**, printed in the Year 1659; and that of the latter, may be seen in his printed Speech to his pretended Parliament at Westminster, the 4th of September 1654, pag. 16, 17. That he knew very well, that Emissaries of the Jesuits never came over in those Swarms, as they have done, since these Things were on Foot; and that divers Gentlemen can bear Witness with him, That they had a *Consistory* and *Council* Abroad, that rules all the Affairs of the Things in *England*; and had fix'd in *England*, in the Limits of most Cathedrals, (of which he was able to produce the particular *Instrument*) an *Episcopal*

capal Power, with Arch-Deacons, and other Persons, to pervert, seduce, and deceive the People. *And yet it is very observable, that he (Oliver Cromwell) never executed the Penal Laws against any of them, though frequently in his Power; and tho' to satiate (if possible) the insatiable Appetite of his Avarice, Ambition, Pride, and most barbarous Cruelty, he dy'd his Hands in the Blood of his martyr'd Sovereig', the Lord's Anointed, as well as in that of many of his best and most loyal Subjects.*

From all which, it may very rationally be concluded, that all the Swarms of Dissenting Teachers, (whether Puritans, Presbyterians, Independants, Anabaptists, &c.) who most seditionously and impiously, under the Disguise of pretended Religion and Sanctity, preach'd up the giddy-headed and unthinking People into the then unparallell'd and bloody Grand Rebellion, were really the spurious Brood of those Popish Monastick Emissaries; who they did not bear the Names of their respective Fathers; but (like Bastards, and not Sons) are, together with their surviving Generations, to this Day, disown'd by those Fathers that begt them; and yet the sedition and Schismatical Principles preach'd by them, are evident Proofs of the wicked Race from which they are descended.

Tristius haud illis monstrum, nec sævior ulla
Pestis; & Ira Deum Stygiis sese extulit undis. *Virg.*

They are wise to do Evil; but to do Good, they have no Knowledge, *Jerem. iv. 22.*

Now, if there be no Design to revive again the same, or the like Usurpations and Practices against the Monarchy, and the Church of England as by Law establish'd, I would gladly know, why so many virulent Libels should, at this Time, be so industriously

new-

new-ramp'd up, publish'd, and recommended to the World, for justifying those impious Proceedings, and diminishing the Rights both of the Crown and Church; such as particularly that matchless Mass of the most audacious Lies and Calumnies that ever saw the Light, entitled, King Charles's Case; or, An Appeal to all Rational Men concerning his Tryal at the High Court of Justice, &c. And another, entitled, Reasons humbly offer'd to the Parliament, for abrogating the Observation of the 30th of Jan. &c.

While I may seem thus to inveigh against the declar'd Enemies of the Church of England from without, I might be justly tax'd with Ignorance, or wilful Particularity, should I remain altogether silent, as to those from within: For, as there was a Judas found among the twelve Apostles, I am afraid, that, considering the Perverseness of the Age we live in, there may be more than one found among so numerous a Body of Men, as even the dignify'd Clergy of the Church of England consists of.

In King William's Declaration, (when Prince of Orange) publish'd at his Landing in England, 1688, there are these remarkable Words: Those evil Counsellors take Care to raise none to any Ecclesiastical Dignities, but such as have no Zeal for the PROTESTANT RELIGION, and that now hide their Unconcernedness for it, under the specious Pretence of Moderation. And Dr. Birch, in his Sermon preach'd before the House of Commons, on the 30th of January 1694, complain'd, that some were made FATHERS, who never had been SONS of the Church. And if so, we may the less admire, that some few Luminaries in the Church, and others, have with Impunity hitherto, and even contrary to their Canonical Oaths, dar'd to preach and write in Defence of such pernicious (not to call them worse)

worse) Doctrines, as seem to strike directly at the very Foundation of the Christian Religion, never regarding that most comprehensive Summary of St. Athanasius's Creed, (as God himself pronounc'd the same, by the Mouth of his Evangelical Prophet): For unto us a Child is born, unto us a Son is given, and the Government shall be upon his shoulder: And his Name shall be call'd, Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace. — The Zeal of the Lord of Hosts will perform this. *Isaiah ix. 6, 7.*

How far Occasional Conformity, and the immoderate Abuse of that innocent Word Moderation, may have been made Use of, as Postern Gates for letting in some Pseudo-Doctors into the Church, I shall not pretend to say; but this I am sure of, that one secret Enemy, in the Disguise of a Friend within, has ever been allow'd to be more dangerous, than incomparably a much greater Number of declar'd Enemies, without the Walls of a besieg'd City. A Friend has always many Opportunities of betraying a Man, that his avow'd Enemies can never expect to have: The Observation whereof gave probably the first Rise to that Italian Proverb, I pray God preserve me from my Friends, and I'll take Care of my Enemies, my self.

I can never sufficiently admire the extream Modesty and Moderation of a certain late eminent Doctor of the Church, who publickly pled and print'd it, as an Argument, on Behalf of Occasional Conformity, That he himself was an Occasional Conformist in Holland and Geneva; but forgot to tell us, whether he was so, or not, at Roime; tho' it be strongly asserted, by several credible Persons, that (to be the better disguised) he wore the Jesuits Habit there; however, his Memory will be ever pretious among the dissenting Saints.

I have

I have heard some ingenious Gentlemen, who had travell'd through France, Spain, and Italy, make their Remarks, That the Looseness of Principles advanc'd and propagated by the Jesuits, and their Disciples there, had such a fatal Influence on the Lives and Morals of too many in those Parts, that by Means thereof, many in France were addicted to Deism, many in Spain to Enthusiasm and many in Italy to downright Atheism : And I am afraid, that by Reason of the Jesuits having originally transplanted the same hellish Doctrines (tho' more disguis'd) hither, and the lamentable Improvements that have been made of them, by Libertines of all Sorts ever since, has (to the great Mortification of all serious and sober good Men) produc'd too plentiful a Harvest of all the Three, together with a Train of many other — Isms in this Island, beside.

Nor is this dismal Effect so much to be wonder'd at, wherever such Jesuitical Doctrines, in whatever Form, are (tho' not legally tolerated, yet) seemingly mixt at; when we consider, that among an Infinity of other absurd and wicked Propositions, (as appears from the Decree of Pope Innocent XI, bearing Date March 2, 1679.) the Jesuits maintain, that a Man either alone, or before others, may, either when he is ask'd, or of his own Accord, or for his Diversion, or any other End, swear that he did not do a Thing which he really did; having a secret Meaning, either of some other Thing which he did not do, or of another Way of doing it, or of any other Truth which he adds to it; in which Case, he is in Truth neither a Lyar, nor is he perjur'd: And that a just Cause of using those secret Meanings, is, as oft as is necessary or profitable, for the Preservation of Life, or Honour, or saving one's Goods, or for any other Act of Virtue; so that the Concealment of Truth seems, in that Case, expedient or desirable. *And*

And, indeed, considering that the two foregoing Propositions, together with 63 more of the like pernicious Nature, have been translated, printed, and published here (tho³. I am assur'd, with no evil Design) in the Year 1679, and many more additional ones in the Year 1683, I have too much Reason to suspect, that such Propositions, together with the natural Bent of some Mens Dispositions to Avarice, Ambition, and Greatness, may have, in a great Measure, contributed to several Persons having, by Occasional Conformity, and other Ways, so easily reconcil'd themselves to the taking of all manner of State-Oaths whatsoever, within the Course of some Years last past, without ever regarding how far the genuine Meaning and Intention of such Oaths may have differ'd from their own internal and secret Sentiments at the Time. And I am the less liable to be censur'd for want of Charity on this Head, because I could give an Instance of a rigid Dissenter, and of a Papist too, who have, both of them, occasionally conform'd for Gain, &c. But

—*Licuit, semperque licebit
Parcere Personis, dicere de vitiis.*

Nay, farther, the solicitous and united Endeavours of the **Dissenters**, of all Sects, as well as of the disguis'd and temporizing Jesuits, at all times, against the establis'd Church of England, make some People apply to this **Confederation** against her, that Complaint of the Royal Psalmist, They have consulted together, with one Consent; they are confederate against thee, and said, Let us take to ourselves the Houses of God in Possession. *Psal. lxxxiii. ver. 5, 12.*

—*In Regna Lavini
Dardanidae venient.*



LETTER

TO

All the Teachers of the several and respective Dissenting Congregations (under whatever Denominations) in Great Britain, &c.

SIRS,

AS I should not have given you the Trouble of reading, nor my self that of writing this Letter, were it not merely to induce you to read likewise, and seriously weigh, both what goes before, and follows after it; So I hope, that, upon a due and unprejudic'd Consideration of the several Matters of Fact therein set forth, you will (for your own farther Satisfaction) be then likewise inclin'd to inquire into, and examine impartially the Truth of such other material Things as are herein more generally pointed at.

The Charge against the Jesuits, (you will see) is a very heavy one, indeed: And if it be true in every Respect as to them, it must, of Course, be so in Part, with Respect at least to some of your Number;

e and

A Letter to the Dissenting Teachers.

and therefore it behoves you, either to disclaim openly the Profession and Practice of all or any Part of those vile Principles and Doctrines, for which they are so justly stigmatiz'd, even by all sober Men of the Romish Church Herself; or otherwise content yourselves with the Reproach of differing from them, (as you now seem to do politically among yourselves) in your bearing several Names of Distinction, only.

HISTORY informs us, that your Predececellors, by the Instigation of the Jesuits and other Romish Emissaries and Incendiaries, then listed among them, join'd all most zealously together to ruin both the Crown and Church; but that they no sooner compass'd their Ends, than they fell out, and had many severe Eickerings among themselves about the Division of the Spoil: The Presbyterians excommunicated the Independants, for not taking the Covenant; the Independants in their Turn, excommunicated the Presbyterians for not taking the Engagement; and both in their Sermons and Writings, each inweigh'd against the other, in the most imbutter'd Terms that their most extravagant Passions could mutually suggest, praying for Fire from Heaven to destroy their then surviving Enemies, &c. till God, in his all-wise Providence, thought fit to bring Order out of their Confusions, by restoring Monarchy in the State, and a Hierarchy in the Church, both at once, in 1660. And now your Union, in pompos Cavalcades and temporal Politicks, (notwithstanding your irreconcilable Differences in spiritual Matters) makes some People suspect that, some Time or other, you may possibly watch an Opportunity (if any such should ever offer) to trace the Foot-steps of your Predecessors.

Since the Confusion of Languages at the building of the Tower of Babel, no Set of Men in the World have

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have ever been so diligent or dexterous in fomenting Divisions, and multiplying Sects and Names of Distinction, amongst all Sorts of People, as the Jesuits; but more especially among such as they would either directly or indirectly bring under the Yoke and Tyranny of the Church and Court of Rome. And if ever they were successful any where, it must be allow'd they have been (and I am afraid are still so) here. But whatever the Variety of Names of Distinction may happen to work upon the Imaginations of a weak, unthinking, and giddy-headed Populace, wise and considerate Men will never regard Names simply consider'd, otherwise than as they are truly adequate to the Nature of Things intended to be signif'd or represented by them. And yet I could name some Persons, who, tho' they seem to startle even at the bare naming of Popery, can nevertheless very passionately maintain several Popish Doctrines, that, like gilded Pills, have been deliver'd to them under some other different Disguise.

I never yet saw any Thing offer'd by Dissenters, but what would necessarily increase, rather than cure our Divisions. An absolute and unlimited Toleration to all Sectaries whatever, has been several Years with great Warmth contended for; which (if obtain'd) would of course (considering the artful and incessant Intrigues of the Jesuits) open a Back-door for letting in infinite Divisions and Sub-divisions, Errors, and Heresies among us, and even Popery itself, by the Lump, with all its most pernicious Consequences, at the End.

For the Prevention whereof, I heartily wish that all sober Men among you would seriously resolve to lay aside all misplac'd Passions, and the Prejudices of your Infancy and Education, and study to strengthen the Protestant Interest in general, by joining cordially

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in Communion with the Church of England by Law establish'd, as being in Principles, Doctrine, and Worship, the most orthodox, regular, and truly Apostolick Church upon Earth. But as to such of your Number, (if any such there be) as will obstinately resolve to remain still Proof against all Conviction on these Heads, I'll take the Liberty to recommend to their Considerations, the few following Texts of Scripture, 2 Pet. ii. 1, 2. But there were false Prophets also among the People, even as there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that hought them, and bring upon themselves swift Destruction. And many shall follow their pernicious Ways, by reason of whom THE WAY OF TRUTH shall be evil spoken of. And the Apostle describes them farther, vers. 10. That they walk after the Flesh, in the Lust of Uncleanliness, and despise GOVERNMENT: Presumptuous are they; self-will'd: They are not afraid to speak Evil of Dignities. And vers. 19. While they promise them (that is, their Followers) LIBERTY, they themselves are the Servants of Corruption.

You see these Texts, (tho' very plain) may admit of a larger Comment, and more particular Application, than can well be compriz'd within the Bounds of a short Epistle: But when I have more Time to spare, than at present, it is very probable you may hear farther from,

S I R S,

London, March 31. 1715. Your humble Servant,

Philo-Britannus
Popery

going of the last and now A. 1563
since ever ye have fied out in England

the Papists have been in a constant
and unceasynge warre with the
Protestants.

But now, since the late late
beginning of this last year, the
Papists have beene in a constant
and unceasynge warre with the
Protestants.

Papery and Schism
but the causes of this last
of whiche are to rest and in shorte
hit Equally Dangerous to the

Kingdome of England, and to
the Church of England, &c.

which who are so violently bent to
have control of England, as to
the

Church of England, &c.

which who are so violently bent to
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have control of England, as to
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Church of England, &c.



H A T the Papists have, e-

ver since the Reformation of

Religion in Europe, beene most

invincibly industrious, in

these Kingdoms, to bring

the Church of England to

Ruin, and a total Subversion, there can-

not remain the least Doubt or Scruple.

For, besides apparent Matter of undeni-

able Fact, during the Reigns of Queen Eli-

zabeth, King James, and King Charles the

1st, and, indeed, ever since, there are

these Reasons, which have, and do ani-

mate them in the repeated Prosecution of

that desperate Enterprise.

The restless De-
sign of Papists,
to regain Eng-
land to Rome.

*The Reasons
moving them
vigorously to
prosecute their
wicked Design.*

*1. An enthu-
siastick Belief of
the fifth Mo-
narchy of the
Church of
Rome.*

*2. The Church
of England
the only Bu-
lkark of the
Protestant Re-
ligion, and
their most po-
tent Enemy.*

First. A vain Enthusiaſtſick Opinion, which in the last Century they have generally embrac'd, *That there will be a Fifth Monarchy of their Church*; for the erecting of which, they embroil their Brains, and the whole Christian World; wrest the Prophesies of the Scripture, and the pretended Writings of the *Sybils*, to countenance this beloved Chimera. Now, they look upon the *English* Nation become Heretick, and revolted from the Faith, as too potent and considerable in this Part of the World, to permit them to hope for any Succesſ, till that Church and State be either so broken, as to be disabled to oppose them, or be reduc'd to the *Roman* Faith and Obedience.

Secondly. They look upon the Church of *England* therefore, as the only Bastion or Bulwark of the Protestant Religion and Interest, from whence there have sprung so many, and such a constant Succession of able Champions for Truth, and, so long as that Church continues, are like to do, as will eternally baffle all the Arguments and Reasons they have hitherto, or can produce, to support their tottering Cause; and, in all Probability, will in Time so expose them, as to convince the World of the *Apostacy of Rome* from the ancient primitive Christianity, and induce them to knock off the Shackles of blind Obedience, which their Ignorance, and the *Romish* Artifice, have fasten'd upon the Hands of all Princes and People under the Papal Jurisdiction. And whatever some People

ple may imagine, * there is nothing formidable to *Rome*, in those little Sects of Separatists, who being by their own eternal ly subdividing Principles, like the Sheaf of Arrows in the *Apologue*, unbound, will be broken without any Difficul-[†]ty: But the Church of *England* being a Body compact, firm, and well put together, and wearing so much of the primitive Purity and Anti-
quity, both in Doctrine and Discipline, is the *Gordian Knot*, which, 'till by the Sword of Pope *Alexander* they can untie, they can never hope to conquer the World by that of *Peter*; and therefore that Church is the constant Mark of their Hate and Envy; and to undermine her Foundations, they set themselves and all their Engines to work with all possible Diligence and Ap-
plication.

I remember to have heard a pretty odd Relation, which came from a Person of Quality of this Nation, who was at *Rome* in the Time of the Grand Rebellion here. This noble Person having demanded Liberty to have an Audience of his Holiness, obtain'd it, and was treated with great Civility and Respect: After the Formalities of the Visit were over, the Pope enquir'd what News from *England*? To which the Gentleman reply'd, with great Testimonies of Compassion, and gave him a short Recital of the tragical Adventures of the Civil War: At which, the Pope fell into such an indecent Laughter, that the English Gentleman smartly repartee'd; *Sir, certainly this is a Scene for Pity, not for Laughter.* Well,

young Man, said the old Pope, having gravely compos'd himself, you say true; and I take your Reproof in good part: But, added he, I cannot forbear this Testimony of Joy, when I consider, that God is about to convince you of your Errors by these severer Methods, and by their own Hands to destroy one of the best dress'd Heresies that ever appear'd in the World, since that of the Arians.

3. Secular Interest, Ambition, and Honour.

Thirdly. The Romish Clergy look upon themselves to be extremely injur'd in Point of Interest, and that they are unjustly and violently disposseſ'd of all the Dignities and Revenues of the Bishopricks, Cathedrals, Abbeys, Monasteries, and other Religious Houses; and these Promotions, Dignities, and Revenues, are, from time to time, conferr'd by the Pope upon titular Bishops, Deans, &c. who, *de jure*, pretend a Right to them, and hope, *de facto*, to posses them, so soon as they can, by any Arts or Ways, reduce these Nations to the Obedience of the See of *Rome*. Nay, the Pope himself has the Vanity, or Impudence, to be tickled with the sweet Imagination of Sovereignty; and to pretend, from the Resignation of K. John to *Pandulphus* his Legate, a Title to the Imperial Crown of these Realms.

Now, ambitious Men, animated by these Hopes, and professing, as Matter of Faith, that they are free from all the Obligations of Duty and Allegiance to Heretical Princes and Usurpers, as they term ours; and, at least in Pretence, being inflam'd with an ardent Zeal for the Conversion, or Confusion,

sion, of us poor Hereticks; and having always the dazzling Beaute and Lustre of Interest and secular Advantage in their Eyes, together with the Hopes of Heaven, as the Merits of such Industry, to bleare the Eyes of others; I say, such Men, or such Principles, must, of Necessity, lay them under the conitant and restless Temptations of attempting all Things to regain their earthly, and gain a heavenly Glory into the Bargain: Nor can it be suppos'd, that they will stick at the Violation of any Laws, divine or human, by Treasons, Perjuries, Wars, or Blood-shed, which they think so far from sinful, that they esteem them meritorious and acceptable Services to God, being done in order to the Salvation of Sinners, and the Exaltation of their Church.

Now, the Ways and Methods, by which *The Methods* they propose to effect these, as they think *Papists use to convert Heretics.* and style them, glorious Undertakings, are these.

i. Since they are hopeless to convince, *1. To divide* or persuade, by Force of Arguments, they *Protestants among them-selves.* endeavour to divide Protestants among themselves: And this they have done ever since the *Reformation*, by raising Sects and Separations from our Church in Matters of Doctrine and Practice; and again subdividing these into lesser Parties and Factions, under Pretence of greater Advances to Purity, and a thorough Reformation; and as this Principle may proceed to, no Doubt they will pursue it *in infinitum.*

Thus

As Thus I have been credibly inform'd, that a St. Omer's Jesuit declar'd, that they were twenty Years hammering out the Sect of the Quakers; and whoever considers the Positions of those People, will easily be induc'd to believe them forg'd up on a Popish Anvil. They refuse all Oaths, a neat Covert for Priests and Jesuits to evade the Tests of the Oaths of Allegiance and Supremacy, and avoid the Punishment which follows their Discovery! They despise the Scriptures, so do Papists; they contemn our Sacraments, especially the Eucharist, so do Papists; they do, above all Things, vilify the Ministers, so do Papists; and in many other Doctrines they bear a great Analogy and Conformity one with the other. The Opinion of a Fifth Monarchy, looks extremely like another Spawn of the Jesuits; and had that prevail'd, as it was once in a fair Way to do, that would have done their Busines; and indeed was the last Sect, I think, started among us, as if design'd for their Purpose; for it would have been an easy Translation of that Monarchy to the Papal Throne, 'till Christ shou'd come in Person, to have exercis'd it himself. And I find a remarkable Hint of this in Dr. Oates's Narrative and Depositions, Paragraph 34, where the Jesuits, and one Green, with eight other Fifth-Monarchy-Men, club together for the Firing of the City of London. And, indeed, herein the Papists have been most industrious; and it is but just to fear they are so still, to animate those preparations

parations they have created, with such Principles of Hatred and Animosity against the Church of *England*, as will admit of no Reconciliation, nor any lower Terms of Satisfaction, than her utter Ruin, and entire Subversion; and they move every Stone, that not one Stone must be left upon another in that glorious Building: For this Purpose, they have endeavour'd to perswade the People into a Hatred of the Governors of the Church, by telling them of their near Approaches to Popery, against which, and the Pope himself, to cover the Artifice, it is no Matter how bitterly they inveigh, so long as by this Stratagem they divide Men from the Church.

Thus have they drawn off the People from the Love of the State, and authoriz'd publick Prayers, and Service of the Church, by introducing, practising, and commending that novel Way of praying *extempore*; to which *Gavan the Jesuit* was so inur'd, that he could not, at his Execution, forbear running into an Enthusiaſtſick Fit of it. This has been a Key which has open'd the Doors of many Lips to blasphemie God and Religion, to utter vain, idle, impertinent, seditious, heretical, and impious Harangues, the very Froth of Fancy, and the Scum of Effrontery, which yet they have dedicated to God Almighty; and though it was really a Sacrifice of Fools, have father'd it upon the Spirit of Wisdom. And of this the *Papists* have made no small Advantage, to profelyte People from ours to the *Romish* Communion; and yet

yet they first recommended this Engine to the People ; they have oppos'd it too, and exalted it above the common Prayers, as more spiritual and prevailing, branding those with all the Titles of Infamy ; and which has succeeded to their Wish, and is now generally taken up as a great Truth by all Dissenters, that the Liturgy is nothing but the Mass-Book in English, and the very Dregs of Popery, Idolatry, and Superstition.

2. Having divided us, to destroy us by those Divisions,

2dly. Having thus successfully divided us, and inflam'd Dissenters with a Zeal so hot against the Church of England, as is fit, upon all Occasions, both to take and give Fire, they endeavour to blow up those Sparks into a Flame ! They per-
suade Dissenters, Episcopacy is guilty of most intolerable Ambition, Pride, Avarice, and Tyranny ; they press them to maintain their Liberty of Conscience against the Antichristian Yoke of Ceremo-
nies, and to pull down Babylon ; and take hold of all Occasions, to run them into open Hostilities and Rebellion against the Civil, as well as the Ecclesiastical Power and Government ; and all this, in Hopes to destroy us with our own Weapons, that then they may erect their Church-Triumphant upon the Ruins of ours, which they have render'd truly Militant.

—En ! quo Discordia, cives, auctor
Perduxit miseras.

2. *The Act*

The sincere and tender Love I have for my dear and native Country, the Compassion I have for the Wounds of a bleeding Church and Nation, and the great Honour and Esteem I have for the Protestant Religion, as profess'd and practis'd in the Church of *England*, which I have not embrac'd out of the Compliances of Education, but the Force and Conviction of Reason, grounded upon deliberate Debates, and a near Examination, oblige me to contribute all I can to rectify the Misunderstandings which have occasion'd our unhappy Breaches and Divisions; nor could I think of any Expedient more conducive to the attaining my Design, than the exposing to the open View of the World, the Artifices of these our inveterate Enemies, wherewith they have given us so many both secret and open Wounds, as have once already prov'd almost mortal and incurable; for the Poyson of *Asps* is under their Lips, and they shoot sharp and envenom'd Arrows, which wound at a Distance, and kill by Degrees: And if we give them Opportunity to redouble their Blows, they will, in all humane Appearance, lay us weltring in our own and one another's Blood, without the Assistance of any other Massacre than what we execute upon our selves.

And now, in Regard that Generals are *These Practices prov'd by particular Instances, and Matter of* rarely so forcible and convictive, though never so true, as particular Matters of Fact, in Hopes of doing a charitable Office to *unquestionable Truth.* those who have been hurry'd down this

Popish Flood of Calumnies, with which the *Romish* Dragon has persecuted our Church, and driven her into the Wilderness, I will prove the Truth of my Charge, by such undeniable Matter of Fact, as shall leave no Excuse for Non-conviction, to any Persons to whose Hands these Papers shall come; except such, who have resolv'd not to acknowledge any Conviction, and who, by a resolute persisting in a seeming Infidelity, properly call'd, a wilful *Obstinacy*, justly render themselves suspected, if not evidently guilty of a Confederacy, and downright Combination with the Papists, to introduce Popery and Tyranny upon the Ruins both of Church and State.

A notable Relation of a Dominican Friar who pretended himself a Puritan in Queen Elizabeth's Time.

I will begin them with a remarkable Narrative of a *Dominican Friar*, being an Extract out of the Memorials of the Lord *Cecil*, an eminent Statesman in the Reign of Queen *Elizabeth*, from whose Papers it was transmitted to the Reverend Bishop *Usher*, sometime Lord-Primate of *Ireland*; whose Name, so venerable even to many *Dissenters*, may possibly influence them to sober Considerations of the Danger to which they expose the Protestant Religion, by their Separation, whilst thereby they give Opportunity to these ravening Wolves, in Sheeps-cloathing, to enter in among them, and scatter those Souls from Christ's Fold, who would otherwise be one Flock under that one great Bishop and Shepherd of Souls. The Papers of the Lord-Primate, coming to the Hands of Sir *James Ware*, Knight, late one of his Majesty's Privy Council

Council in Ireland, his Son, *Robert Ware*, Esquire, has oblig'd the Publick by the Communication of them.

In the Year 1567, being the ninth Year of the Reign of Queen *Elizabeth*, one *Faithful Commin*, a Friar of the Order of St. *Dominick*, a Person generally reputed a zealous Protestant, and much admir'd and follow'd by the People for his seeming Piety, but more particularly, for inveighing, in his Pulpit, most bitterly against *Pius Quintus*, then Pope, was accus'd by *John Clerkson*, Chaplain to the Arch-bishop of *Canterbury*, *Nicholas Draper*, and *Mary Dean*; who, being sworn upon the Holy Evangelists, before her Majesty, and the Lords of the Council, depos'd, That the said *Faithful Commin* was no true Protestant, but a false Impostor, a Sower of Sedition amongst her Majesty's loyal Subjects. Upon which, on the 5th of April, being Monday, the said *Faithful Commin* was brought before the Queen's Majesty, and the Honourable Lords of the Privy Council, and there examin'd by his Grace, *Matthew Parker*, Lord Arch-bishop of *Canterbury*, as followeth:

L. Arch-b. *Faithful Commin*, Of what Profession art thou?

Fa. Com. Of Christ's Order.

L. Arch-b. What Order is that?

Fa. Com. * A Preacher of the Holy Gospel.

L. Arch-b. What Gospel is that you call the Holy Gospel.

Fa. Com. The Gospel of Jesus Christ.

*The very same Answer which all unordain'd Speakers, who are Preachers at large, and run before they are sent, make at this Day.

L. Arch-b. Under what Power do you own to hold that Gospel?

Fa. Com. Under Christ and his Saints.

L. Arch-b. Do you acknowledge any other Power, save Christ, to be on Earth?

Fa. Com. Yes, I do.

L. Arch-b. What Power is that?

Fa. Com. The Holy Catholick Church.

L. Arch-b. Do you not acknowledge a Defender of the Holy Catholick Faith?

Fa. Com. * God is the only Defender.

* Papists and
Dissenters both
disown Supre-
macy, or equi-
vocate and
dissemble about
it.

Hereupon the Arch-bishop, addressing himself to her Majesty, said, *Your gracious Majesty may perceive, that either this Man hath been instructed what to say; or, otherwise, he must be, by his Answers, a Man of Craft;* to which the Queen reply'd, *I suppose so, my Lord.*

Then *Commin* was order'd to withdraw; and Her Majesty and the Council were sometime debating how to proceed in this Affair: After which, *John Clarkson*, the Arch-bishop's Chaplain, was call'd in before the *Board*: The Queen demanded his Name, which he told her: Then she farther enquir'd, Whether he was acquainted with *Faithful Commin*? To which he answer'd, *He was*. The Queen ask'd him how long he had known him? To which he reply'd, *About a Year, or more.*

Queen. What have you to say against *Faithful Commin*, that he is suspected to be an Impostor?

J. Cl. Three Things.

Queen. What be they?

J. Cl.

J. Cl. *First*, Let him prove his Ordination, since he fell from the Church of Rome. *Secondly*, Why he never cometh to the Prayers of the now establish'd Church of England, but starteth up, and preacheth to the People; * not coming into the Church 'till the Prayers be finish'd. *Thirdly*, Let him prove that ever he receiv'd the ^{Mode of most} ^{will come to} Sacrament, according to the Church of ^{our} Churches. England, from any of our orthodox Clergy-men.

Her Majesty and the Council having consider'd of these three Points, sent for the said *Faithful Commin* to come in again, who appearing, the Arch-bishop demanded of him,

Arch-b. Were you ever ordain'd?

Fa. Com. Yes, I was ordain'd.

Arch-b. By whom?

Fa. Com. By the Cardinal, (meaning Pool.)

Archb. Had you no other Certificate under any of the Bishops Hands, since the Reformation?

Fa. Com. Not any.

Arch-b. Wherfore would you dare to preach, having not got a [†] License of Permission under some of our Bishops Hands? How shall we be assur'd that you are not of the Romish Church.

Fa. Com. There are several have heard my Prayers and my Sermons, and can ^{||} testify, ^{||} that I have spoken against Rome and her Pope, as much as any of the Clergy have, since they have fallen from her; I wonder therefore why I should be sus-pected.

* The exact
Mode of most
Dissenters, who
will come to
our Churches.

† Observe the
Reason and Ne-
cessity of all
Preachers ha-
ving License to
preach, and of
settled Paro-
chial Congre-

gations; as al-
so the great
Care the Church
of England

takes to keep
Papists from
creeping in dis-
guis'd among

us, and the Op-
portunity Sepa-
ration gives
them to come
among dissent-
ing Congrega-

They that
rail most bitter-
ly against
Rome and the
Pope, may be
Papists not-
withstanding.

Arch-b. notwithstanding.

Arch-b. By your Answer, Mr. Commin, I perceive you would have any one preach, so that he speak but against the Pope in his Sermons.

Fa. Com. Not every one, but he whose Function it is, and he who hath * Spirit.

* Look here, a Fryer in Masquerade, of a dissenting Protestant, one of the first Pretenders to this extraordinary Gift of the Spirit.

Arch-b. What Spirit is this you mean?

Fa. Com. The Spirit of Grace and Truth.

Arch-b. † But is this Spirit, that is in you, either the Spirit of Grace or Truth, that doth not comply with the Orders of the Church, lately purg'd and cleans'd from Schism and Idolatry.

† A Question

worthy of the most deliberate Consideration of all Pretenders to the Spirit, and all those who follow them; for if they cannot, by the Fruits of the Spirit, mention'd Gal. 5. prove it to be the Spirit of Truth; or if it produces the Fruits of the Flesh there mention'd, Hatred, Variance, Emulation, Wrath, Strife, Seditious, Heresies, it must be the Spirit of Error. Let Separatists look well to it, for it concerns their Sons and Bodies, and those of many Thousands, who, if they be not in the Way of Truth, are in the broad Way that leads to Destruction.

Fa. Com. Therefore I endeavour to make it * purer, as far as God permits.

* The Pretence of all Dissenters for their Separation.

Arch-b. How do you endeavour to make the Church purer, when you neither communicate with her neither in Sacrament nor in Prayer?

Fa. Com. Yes, I endeavour it, when I pray to God that he would open the Eyes of Men to see their Errors; and several have join'd with me, when I have pray'd among them; and I have both given and taken the Body of Christ to those of † tender Consciences, who have assembl'd with me in the Fear of the Lord.

† The very exact Language of Dissenters, and the Original of tender Consciences, a Popish Pretence.

Arch-b.

Arch-b. By your Words then, you have a Congregation that follows you.

Fa. Com. I have.

Arch-b. In what Parish, and in what Diocese?

Fa. Com. || Neither of any certain Parish, nor in any certain Diocese. The first Independent Congregation in England, gather'd by a Poor Fisherman Fryer.

Arch-b. Where then, I pray?

Fa. Com. Even in the wide World, amongst the Flock of Christ, scatter'd over the whole Earth.

Queen. Your Diocese is very large, Mr. *Commin.*

Then being commanded to withdraw, the other two Witnesses were call'd into the Council-Chamber, and examin'd, as follows:

Queen. Mr. *Draper*, what have you to say to this faithful *Commin*?

Draper. He came to my House at the *Maiden-head* in *Maidstone*, with several of his Followers, where he bespoke a Joint of Mutton and two Hens for Dinner, hearing that my Profession was a Cook; I shewing him a Room, for him and the Company that came with him, perceiving several to come and enquire for this Mr. *Commin*: But by chance going up the Stairs, I heard * one groan and weep, which caus'd me to lift up the Latch. At first I was startl'd, and stood in Amaze; but enquiring of one of his Followers what aild the Man, he reply'd; Do you not see, we be all at Prayers? The Maid wondering where I was, came to seek me, and found me amongst them, and can testify the same.

Queen

Queen. Are you Mr. Draper's Maid?

Maid. Yes, may it please your Grace.

Queen. What is your Name?

Maid. My Name is Mary Dean.

Queen. Did you see this *Faithful Commin*, that was here now before us, praying to the People?

* See here the
extempore
Prayer of a
Popish Domi-
nican Friar,
father'd upon
the Spirit of
God, and the
People de-
duced by this
Pretence to the
Spirit.

† Exactly like
our Pretenders
to the Spirit in
the late Times,
who made long
Prayers, and
devour'd Wi-
dows Houses.

|| Observe the
Queen thought
unordain'd and
unlicens'd Prea-
ching an Usur-
pation. Let
Dissenters an-
swer this, and
clear them-
selves; for he
that usurpeth
over the Magi-
strate, resisteth
the Ordinance
of God; and
they that resist
shall receive
Damnation.

Maid. I saw him, and thought he was distracted when I heard him pray; but the People said, * he was a heavenly Man, and that it was God's Spirit made him weep for the Sins of the World.

Queen. How long continu'd they at Prayers, do you know, Mr. Draper?

Draper. May it please your Grace, about † two Hours.

Queen. What did they, after they had pray'd?

Draper. Some went from the House; and about Ten, or thereabouts, stay'd to eat what they had bespoken, and paid me to the utmost Penny.

Then the Queen commanded to call in *Faithful Commin*, to whom she thus spoke: Mr. Commin, if you will receive Orders, and become of the Church of England, you may; otherwise, you must not be permitted to pray and preach among my Subjects; and though you have, as appears by several other Witnesses, preach'd against the Pope, yet you have || usurp'd over the Power both of Church and State, in doing contrary to the Order that We, our Council, and Parliament, have unanimously agreed on, by and with the Consent of the whole Clergy of my Realm.

Fa.

Fa. Com. Give me Time to consider, and prepare my self, and I shall give your Grace a farther Answer in a short Space.

Queen. Is there any will be bound for your Appearance? Otherwise you must be kept a close Prisoner; for we have other * Was this Tyranny in Queen Elizabeth, or a wise and just Defence of the Protestant Religion?

Fa. Com. I have three, who will answer for my Appearance.

Then one *Richard Bland*, Brother to the said *Commin* by the Mother's Side, and two others, gave Bond for his Appearance; upon which Day, *Commin*, with his Bail, came and appear'd before her Majesty and the Council; but the Spanish Embassador being that Day to have his publick Audience of the Queen, the farther Examination of the said *Commin* was put off till the next Day.

But *Commin* coming from the Council to his Followers, told them, that her Majesty and the Council had acquitted him, and that he was warn'd of God to go beyond the Seas, to instruct the Protestants there, * Of which he was a good Confirmation, being a Papist; and one would think this were enough to banish this Popish Idol, extempore Prayer out of England. So, after he had with a Multitude of Tears, like a Crocodile, first pray'd an extempore Prayer, the better land, to prey upon the poor deluded People, he † A Papist, Author of that common Slander against the his Common Prayer.

his Journey ; yet being God's *Cause*, he would undertake it out of Charity ; and he was assur'd, that the Lord would raise him up Friends where ever he travell'd. This Speech set most of the People a weeping, especially the Women, who requested their Husbands to contribute towards his Necessities : And it was made appear, after his Escape out of *England*, that they collected for him 130*l.* * besides what the compassionate Sex bestow'd upon him, unknown to their Husbands.

An holy Cheat.

* It is by some
suppos'd, that
this Practice is
continu'd to
this Day.

The next Day, April 13, her Majesty and the Council being assembled, and several others attending to hear this Examination, but no *Faithful Commin* appearing, *Bland*, and the other two, who were his Bail, were sent for ; they coming before the Board, and being demanded where *Commin* was, and the Reason why he did not appear, made Answer, That they had perform'd as much as they undertook, which was, that he should appear the Day before ; that if they had receiv'd any farther Directions from her Majesty and the Honourable Board, to have brought him as that present Day, they would have obey'd the Commands ; but in regard the Party accus'd, was only spoken to, to appear, they suppose themselves discharg'd by his first Appearance, and not bound for his second. With which Nicety they drew their Necks out of the Collar, and *Commin* got an Opportunity to make his Escape.

*A cunning E-
vasion to save
both the Friar
and their Ma-
tsey.*

Her Majesty, sensible of this Affront, which was the greater, in Regard it was to be

be a publick Hearing, caus'd diligent Search to be immediately made all over *London* and *Kent*; but all in Vain, for he went away that very Evening, and was not heard of till some Months after. However, by this Search, they found out most of his Followers, who were examin'd before her Majesty's Council, and said, In their Opinions, they had never seen so zealous and so heavenly a Man as he seem'd to be. From their Examinations, the Council also came to discover the particular Sums of Money, of which this Religious Juggler had cheated these deluded People.

There was no other Account of *Commin*, ^{* Let their Opinions of Men be what they will, it is impossible for Dis-senters, who bear unlicens'd Preachers, to distinguish a true Protestant from a disgnis'd Papist.} till on the 14th of September, one *John Baker*, Master of a Ship call'd the *Swan of London*, arriving at *Portsmouth*, said, He had seen the said *Faithful Commin* in the *Low-Countries*: Her Majesty being inform'd thereof, sent for *Baker* to the Council-Board, who there gave them this Relation:

That he had seen the said Faithful Commin in the Low-Countries; and that coming to unlade some Goods at Amsterdam, one Martin Van Daval, a Merchant of that City, bearing him talk of the said Commin, told him, That this Faithful Commin had been lately at Rome, and that the Pope, Pius Quintus, had put him in Prison; but that Commin writing to the Pope, that he had something of Importance to communicate to him, the Pope sent for him the next Day, and, as soon as he saw him, said, Sir, I have heard how you

have set forth me and my Predecessors among your *Hereticks of England*, by reviling my Person, and railing at my Church. To whom Commin reply'd, *I confess my Lips have utter'd that which my Heart never thought, but your Holiness little thinks I have done you a most considerable Service, notwithstanding I have spoken so much against you.* To which, the Pope return'd, *How, in the Name of Jesus, Mary, and of all her Saints, hast thou done so? Sir, said Commin, I preach'd against Set Forms of Prayer, and I call'd the English Prayers, English Mass; and have persuaded several to pray Spiritually and Extempore; and this hath so much taken with the People, that the Church of England is become as odious to that sort of People whom I instructed, as Mass is to the Church of Eng-*

* It is to be hop'd he will be a lying Prophet, who was a false one; and that this Religion

* And this will be to that Church, while it is a Church. Upon which, the Pope commended him, and gave him a Reward of 2000 Ducats for his good Service.

Her Majesty and the Council thanking Mr. Baker for his Information, order'd him to withdraw. And upon this, the Queen writ over to her Agents beyond Sea, (if possible) to have Commin taken, and sent over into *England*; but the Thing taking Air, and it being the common Discourse how the Pope had rewarded this *Impostor*, some of his Friends gave him Advertisement of his Danger, which made him quit the *Low-Countries*, and seek a safe Retreat in the *Romish Territories*.

However,

HOW WOULD YOU SAY, I
SAY,

However, this produc'd that [†] *Act* for preventing *Papery*, and other *Seets*, which enjoin'd all People, from ten Years old and upwards, not having a lawful Impe-
 diment, to repair every *Sunday* to hear <sup>† This gave
Occasion to the
Act for 12 d.
per Sunday for
missing Divine-
Service.</sup> Divine Service, under the Penalty of forfeiting twelve Pence for every such Default.

What is observable in this Narrative, is, the Original of separate Congregations; of *Extempore* Prayer; the vilifying the publick Church-Service, stiling it *English Mass*; the Pretences to the Spirit; the denying the King's Supremacy; despising lawful Ordination, and Licenses to preach in stated Parochial Congregations; the juggling People out of their Money and Loyalty; are all Arrows that originally came out of the *Romish* Quiver: And that there can be no Doubt, but ever since this Man's Success, the *Pope*, and College *de propaganda fide*, the *Jesuits* and Priests, have been industrious to improve this Advantage, and to stock us with disguis'd Emis-
 faries, who increase our Differences, and exasperate all the Separations against the Church of *England*, in Hopes, by our Divi-
 sions, to destroy both.

But that in the Mouth of two Witnesses, Truth may be justify'd, I will present the Reader with an exact *Counter-part* of the *Romish Indenture*, whereby they have all bound themselves to work the Ruin of the Church of *England*, by this Method of rai-
 sing, fomenting, supporting, and exaspera-
 ting Divisions and Separations among us.

The



The following NARRATIVE is
a true Copy taken out of the Registry of the Episcopal See of Rochester, in that Book, which begins Anno 2 and 3 Phil. and Mar. and continu'd to 15 Eliz.

*A strange Discovery of a Je-
suit, counter-
feiting a Pro-
testant, to sow
Division, and
raise Sects.*

IN the Year 1568, being the 11th of Queen Elizabeth, one *Thomas Heth*, Brother of *Nicholas Heth*, Bishop of Rochester, in the Reign of King Henry the Eighth, came to the Dean of Rochester; and pretending to be a poor Minister, made Application to him to present him to the Bishop, in order to some Preferment. The Dean thought it fit to hear the same *Thomas Heth* preach in the Cathedral-Church, before he would interest himself in his Behalf to the Bishop. Accordingly he appointed him to preach upon the 21 of November: He took his Text, *Acts xii. 6. Peter therefore was kept in Prison, but Prayers were made without ceasing of the Church to God for him.* But so it happen'd, that while he was preaching, casually, by pulling out his Handkerchief, a Letter dropt into the Bottom of the Pulpit, directed to him

him by the Name of *Thomas Finne*, from one *Samuel Malt*, a notorious English *Jesuit*, then at *Madrid* in *Spain*.

This Letter being found in the Pulpit by *Richard Fisher*, Sexton of the Cathedral, he carry'd it immediately to the Dean, who, upon *Perusal*, went presently with it to the reverend Father in God, *Edmond Gest*, then Bishop of that See, who, upon the reading of it, instantly caus'd the said *Heth* to be apprehended, and the next Day, being *Monday, Nov. 22.* brought him to Examination.

Bishop. Mr. *Heth*, how long have you preach'd in *England*?

Heth. About six Years and more.

B. Were you of any certain Order formerly, before this late Reformation of the Church of *England*?

H. Yes, I was.

B. What was that?

H. The Order of *Jesuits*.

B. Are you not still of that Order, and have you not now and then some Correspondence with that Order?

H. The Ministry will venture to instruct one another; but your Lordship feeth how I have retir'd my self from those whom you call *Jesuits*.

B. We suppose, Mr. *Heth*, you have not totally forsaken their *Tenets*, though you have their Persons.

H. Wherein may I be suspected not to forsake their *Tenets*, as well as their Company?

B. There is great Suspicion, that you are

are not of the Church of *England*, by the Words which you spoke Yesterday in your Sermon.

* Observe the Design of the Papists, from the Beginning of the Reformation, to bring the Prayers and Church into Contempt, ^{as} not being spiritual Prayers, and how well the Dissenters have copy'd this Original.

† The Lan-

guage exactly

of Separatists.

|| A good An-

swer to both

Papists and

Dissenters. Que-

re, Whether the

Directory were

warranted by

express Scrip-

ture.

* Diversity and

Variety of pub-

lick Prayers,

taken from a

Papish Pattern,

no where war-

ranted in

Scripture.

† The Jesuit

entrapp'd by

his own Plea.

H. What Words were those, my Lord?

B. You said, That it was not those Prayers of the Church of *England* as are now establish'd, that brought *Pater* out of Prison, but * spiritual Prayers.

H. And were they not spiritual Prayers, that avail'd him? And where have we † Scripture for any set Form in the Church?

B. || If there be no Scripture for any set Form in the Church of *England*, much less for any set Forms among your Fraternities; for what we have establish'd, is out of the written Word of God. * But as for your Popish Orders, viz. *Augustines*, *Dominicans*, *Franciscans*, *Jesuits*, &c. you all differ in the Prayers of the Mass, one from another. Where then is your Scripture for so many Varieties of Prayers and Masses?

H. They have Antiquity on their Side; and for the Alteration of Prayers, every Fraternity and Convent hath Power among themselves, as is most fit, and for that Congregation assembled.

B. Now, seeing you have begun to talk of Antiquity, pray Mr. *Herb* tell me, † were all the Orders of the Church of Rome ordain'd at once. No, surely; for some Orders are anciencer than others, by Reason they have been allow'd by several Popes: But as for yours, that Order was

ordain'd in the year 1540, but

but of late Days establish'd; therefore you have little or no Antiquity to plead.

H. My Lord, you see I am fallen from that Society, which I perceive, by your Passages in examining me so strictly, you suspect me to be one of them still. I confess, + I am not so totally of the Episcopal Party of *England*, || because I have labour'd to refine the Protestants, and to take off all Sinacks of Ceremonies, that in the least do tend to the *Romish* Faith.

B. Hath our gracious Queen, by her learned Council, and Assembly of Divines, who several Times sat for the Reformation of Religion, now declar'd and confirm'd by her Highness's High Court of Parliament, establish'd the Forms and Manners thereof? * what hath any particular Man to meddle any farther?

H. + It was but my good Will in endeavouring to make it purer.

B. You are a pure Steer, I must needs say, in pretending that you are reform'd! yet let me ask you one Question, Mr. *Heth*; had not you of late any Letters from any of your Society?

H. I might have had Letters; must I therefore be of their Order still, because they write to dissuade a Man from his Principles? No sure, my Lord.

B. Your Society write, Mr. *Heth*, not to dissuade you, but that you may dissuade others; however, tell me, did you ever know, or hear of a Man call'd *Samuel Malt*?

H. I have heard of such a Man.

E

B. Yes,

consume.

B. Yes, and you know him full well.

H. It may be so, my Lord.

B. Mr. Dean, shew Mr. Heth the Letter, and let him tell whether he knows the Hand-writing; and call in *Richard Fisher* to come into the Court.

R. F. Here, my Lord.

B. How came you by this Letter?

R. F. I found it Yesterday after Even-Song, in the Pulpit.

B. You know it if you see it; is this the same?

R. F. The very same.

The LETTER was as follows :

BROTHER,

THE Council of our Fraternity have thought fit to send you David-George-Theodorus Sartor, and John Huts, their Collections, which you may distribute where-ever you may see it may be for your Purpose, according to the Peoples Inclinations. These Mixtures, with your own, will not only a little puzzle the Understandings of the Auditors, but make your self famous. We suppose your Wants are not considerable at present, by what we have heard, how your Flock do admire you every Day more and more. Be not over-zealous in your Proceedings in the Beginning; but gradually win on them, as you visit them, and according as you find their Inclinations bend to your Design; let us hear how you have proceeded, for it will satisfy your Brethren much, and enable them the better to instruct you for the future.

Halsingham,

Halsingham, Coleman, and Benson, have set * a Faction among the German Hereticks; * The Original so that several who have turn'd from us, have of the Sects in now deny'd their Baptism, which we hope will Germany, a- soon turn the Scale, and bring them back to ^{as defin'd ser-} ^{ously to observe,} ^{mong the Pro-} ^{testants, from} their old Principles. This we have certify'd to ^{the Jesuits.} the Council and Cardinals, † That there is no ^{as defin'd ser-} ^{ously to observe,} ^{to the Mother-Church, than by the Diversities its, Pope, and} ^{Cardinals,} ^{have laid this} other Way to prevent People from turning Hereticks, and for the recalling of others back again ^{that the Jesu-} ^{of Doctrines. We all wish you to prosper.}

Madrid, October
26, 1568.

Sam. Malt.

B. Look here, Mr. Heth, there is a Letter, and it is to be suppos'd to drop from you, when you preach'd Yesterday; for none stood in the Pulpit but yourself.

H. Let me see the Letter once more, Mr. Dean. See, my Lord, this Letter is directed to another Man, nam'd *Thomas Fine*; but my Name is *Thomas Heth*.

B. You are not the first Man that hath chang'd his Name: How long have you been in Town?

H. About three Weeks.

B. To what Intent came you hither?

H. Upon two Accounts, my Lord; first, to visit my Friends, for my Brother *Nicholas* was Bishop of this See formerly: Secondly, to be preferr'd, for the Dean promis'd to recommend me to your Lordship.

B. Mr. Dean, did you promise to prefer Mr. Heth?

D. I did, my Lord, and upon that Account, I permitted him to preach before you; but this Paper hath alter'd my Intentions.

After this Examination, it was resolv'd to send to Mr. *Heth*'s Lodgings, at the *Queen's Arms* in *Rochester*, where, upon Search, in one of his Boots were found his Beads, and several Papers, among which was a License from the Fraternity of the *Jesuits*, and a Bull, dated the 1st of *Pins Quintus*, to preach what Doctrine that Society pleas'd, for the dividing of Protestants, particularly naming the *English Protestants*, by the Name of *Hereticks*. In his Trunk were several Books for denying ^{* The Papists} *Baptism to Infants*, with several other horrid Blasphemies, which being brought before the whole Assembly then present, the Bishop adjourn'd the Court, appointing another Day for farther Examination, till they had acquainted her Majesty and her Honourable Council with these Passages, and sent for farther Instructions how to proceed in this Affair. In the mean time *Heth* was committed a close Prisoner, and manac'd, 'till Order came from the Board.

On the 25th of *November*, being *Thursday*, the Bishop call'd a Court, and sent for *Heth*, who coming before him, a great Number being assembled to hear the Matter, the Bishop spake as followeth:

Mr. *Thomas Heth*, it is visible how you have not only deluded several poor Souls, but also abus'd her Majesty and the Ministry

stry of this Kingdom, by your *Popish* and *Jesuitical* Policy, purposely to sow Sedition in the Church of Christ. It is well known, that, tho' your Society have taken the Name of *Jesus*, by terming themselves *Jesuits*, yet you have deny'd *Christianity*, which is *Christ*; for several have been call'd by the Name of *Jesus*, but none by *Christ*, from which all true Believers term themselves *Christians*: By this means you endeavour to bring the People back to your *Popish* Zeal again: But you will be mistaken; for ^{those who} that Sort of People, whom you endeavour, ^{still continue} through a blind pretended Zeal, to withdraw from the Church, will, at last, ^{the Jesuits first} be your Bane, ^{Name and Fear} and hate your Society; ^{begun, are desir'd in the} so that, at the End, when ye shall think ^{of God, to consider, whether} ye have accomplish'd your evil Designis, ^{they are not} and all upon the Church of *Christ*, ^{guilty of the} those People, whom ye have after these ^{same Abuses.} *Satirical Delusions* beguile'd, will not so much, ^{A Prediction} through Love, join with *Christ*, to over- ^{that Separatists} throw your Civil Intentions, as through ^{shall, when they} perfect Hatred to your wicked Policies.

To several Mens Knowledge, as we have since enquir'd after thy Actions, thy Hostess and her Husband have declar'd, that thou hast spoken against thine own Order; yet thou, by thy outward Purity, hast desil'd thine own Calling, under Pretence of purifying the Church of *England*. What can't thou therefore say for thy self, that thou mayst not be made a publick Example to all Spectators, for thy wicked Schismatical Sedition, sown within these her Majesty's Dominions? Wilt thou

thou openly declare, before God and the World, thy wicked and evil Intentions, which caus'd thee to run into these *Schisms*, and reform thy Course of Life, which now thou livest in; and not only myself, but the whole Court here assembled, will endeavour to get thy Pardon, and provide for thy future Maintenance?

H. My Lord, I know not what I might have done, had I not been so publickly

* *Shame the
true Reason
why some per-
sist in their O-
pinions, and not
Conscience or
Religion.*

examin'd; * but seeing my Vocation is so publickly known, I shall not acknowledge myself to be guilty of any Misdemeanor; for I have fought a good Fight for Christ, whose Cause I have taken in Hand. † This

*† A true, but
dear Experi-
ment, to which
the Church of
England may
write a sad
Probatum.*

Experiment I try'd among my Countrymen, that the World may see that all those who term themselves Protestants, are not of the Church of *England*, though they speak against *Rome*.

*¶ A Thing so-
berly to be con-
sider'd by Dis-
senters.*

The Bishop hearing him speak so obstinately, said, Behold, my Brethren, a *Jesuit's Confession*! how he hath declar'd, he had set up a certain Form of Religion, purposedly to withdraw you from the Church of *England*! These Things will be

** A necessary
Caution to all
such as value
their Souls, Bo-
dies, or Estates,
the Peace of the
Publick, or the
Protestant Reli-
gion.*

among us, while we are a Church; ¶ but woe be to those Deluders, or to those who will be deluded by them. We have a good Law, and the Light of the Holy Ghost now flourishing amongst us, which hath, for these many Years past, been ab-sconded; * therefore, my Brethren, con-

*† Cedro dig-
na! An Aphy-
rism of un-
doubted Truth.*

sider the Condition of your Souls. † If you start aside once from your Principles, having the right Way so plainly set before you,

ye will not only run into Popish Slavery again, but be in Peril of a total Confusion of Soul and Body: || And if Rome get once her Foot upon these Dominions again, not only yourselves, and your Children, but your Princes and Nobles, shall become Slaves to their Idolatry. Which, with-out the Assistance of Separatists, is, humanly speaking, impossible.

After this, *Heth* was remanded to Prison, and for three Days brought to the Market-Place at Rochester, where he stood by the *High Cross*, with a Paper before his Breast, in which were written his Crimes; then he was Pillory'd, and on the last Day his Ears were cut off, his Nose slit, and his Forehead branded with the Letter *R*, and he was condemn'd to endure perpetual Imprisonment; but it lasted not long, for a few Months after, he dy'd suddenly, not without the Suspicion of having poyson'd himself.

From this Narrative, we may observe, that the chief Rise and Original of our unhappy Divisions and Separations, is to be fetch'd from the Devilish Policy of the Papists, counterfeiting a Design to advance the Reformation of the Protestant Religion to a greater Purity; that the *Pope*, *Cardinals*, and *Jesuits*, have been always instrumental in raising these Divisions and Separations; and that they judge this the most effectual Way to introduce Popery; that they hate our *Bishops* and *Prayers*, and delude innocent and unwary People into a Dislike and Hatred of them; that there is no Way to discover them, but by their sowing these Seeds of Separation and Sedition; and that therefore it is the Interest

terest of all true Protestants to unite with the Church of *England*, and thereby give that deadly Blow to the *Romanists*, which the Bishop here seems prophetically to foretel, and to quit these Separations, which otherwise will hazard the Ruin of the Protestant Religion, by the Introduction of Popery.

Thus have the *Romanists* dealt with us, and perswaded many to break down the Walls of our Church, to make Room for the wooden Horse of reforming the Reformation, whose Belly is charg'd with more Sects, Opinions, and Divisions, than that which conquer'd *Troy*, was with crafty *Greeks*.

All the Reigns of Queen *Elizabeth* and King *James*, they were busy in preparing the Materials, and undermining the Foundations of the Church of *England*; but in the Reign of King *Charles the First*, thinking themselves strong enough, by the Assistance of the Factions they had rais'd to effect their Designs, they gave Fire to the Train; and with the pretended Fears of Popery and Tyranny, they first set *Scotland*, next *Ireland*, and then *England*, into the Flames of a most horrid, cruel, and unnatural War, which they manag'd by the Strength and Power of Dissenters from the Church of *England*.

To confirm the Truth of this, I will give the Reader an Account, which I find in Mr. *Rushworth's* Historical Collection, (a Book much valu'd among *Dissenters*) who tells us of a Proposition made to the King of *Spain*, and discover'd about the Time

Rush. Hist.
Coll. p. 970,
971.

that

that the *Spaniſh* Armada came up the Coast of *England*, in the Year 1639. where, among other Passages, discoursing of an Enterprize upon *Scotland*, which was then in a high Ferment of the *Covenanters* against the King, Bishops, and Common-Prayer, the Propoſer thus argues, That there could be no Fleet ſet out ſo strong, as to attempt them by Sea, except all the Kingdom contribute to it; which, ſays he, cannot be done, except all the States join; of which we of the Confederacy, ſhall be the greater Part: and ſo the Enemy ſhall forthwith be forc'd either to give Liberty of Conscience to the Catholicks, or put themſelves in Danger of loſing all.

Obſerve first, The *Scots* had no Enemies, but the King; or, as they pretended, his evil Counſellors, paricularly *Canterbury* and *Strafford*, who all run the ſame Fate which the Papiſts, in *Habnerfield's* Discovery of their Plot, had contriv'd for them.

2dly. *Liberty of Conscience* was the Ground of the Quarrel.

3dly. They of the Confederacy, were the greatest Part of the States; but it is evident the *Covenanters* were the greatest Part of the States (for they had turn'd out the Bishops) at that Time; and if there be ſense in the Words, or Truth in the Relation, it gives a remarkable Glimpſe of Light into this dark Vault, and imports a ſecret Confederacy againſt the King and Church of *England*, between the *Papiſts* and *Covenanters*; and that, that formidabie Armada was design'd for the Aſſiſtance of the *Covenanters*. And the next Page, gives not only a

greater Light, but a clear Vindication of the King from any such Compliances with the Papists, as were suggested, and made the Foundation of the War. *As for the King of Great Britain, (adds he) if he will not give Liberty of Conscience, he shall be reduc'd to it with no little Damage.* Now, who were they that press'd for this *Liberty of Conscience*, and did reduce these Nations to it, all People know. And a little after, he urges this Design from the Danger, *If the King of England, being Confederate with all the Hereticks of Holland and Germany, Enemies of God and Spain, should be able to carry on his Pretensions and Title to the Crown of France:* Add to this, that there is no Improbability that they, who would treat with *France* and *Richelieu*, (as was prov'd the *Covenanters* did, by a Letter written by the Lord *Lowdon* to the *French King*) would make no Difficulty to do the same to the *Spaniard*, then the most potent Monarch of Europe: And, which confirms the Opinion, I do not remember the *Scots* made any Complaint of this great Fleet, as design'd against them.

But that which makes the Thing plain, is, the Discovery which was made to Sir *William Boswel*, by *Andreas ab Habnerfield*; which was communicated first by Sir *William* to my Lord of *Canterbury*, and by him transmitted to the King then at *Tork*, November 1640. The whole is printed by it self, and in *Rushworth's Collections*, and is too long here to be inserted; but the principal Parts and Matter of the Plot, was this, That

there

there was a Design on Foot, by the *Papists*, against the Life of the King, and Archbi^{shop}; that to effect this, the *Scottish* Commo^{tions} were rais'd and fomented by the *Jesu^{its}*; that they exasperated the *English* Dissenters, by the Severity us'd against *Prin, Burton, and Bastwick*, and the *Scots*, by the Fears of *Pope*; y, upon the Imposition of the Common^t Prayer-Book; that *Cuneus, or Con*, the Pope's Legate and Chamberlain, a *Scot*, Chaplain and Almoner to Cardinal *Riche-
liu*, were the great Negotiators of this Conspiracy, and that the Design was to embroil these Nations in a Civil War. The Troubles came on so fast, as may well be suppos'd, were precipitated for Fear of a farther Prosecution of this Discovery; that the *Arch-bishop* lost his Head, for refusing a *Cardinal's Hat*, and opposing the *Scottish* Co-
venanters; and the *King* his, because he would not give away the *Crown*, and pull down the *Mitre*, by granting *Toleration*. And however the following Distractions and Rebellion stifled the farther Prosecuti^{on} and Discovery of this Plot, yet the tragical Event justify'd the Truth of the Discovery.

What the Consequences of these Proce^{ed}ings would have been, if Providence had permitted those usurping Powers to come to any firm Establishment, God only knows; but a *Tyranny* in the Church, like that of the *Papacy*, is most suitable and natural to the *tyrannical* and *arbitrary* Govern-
ment of *Rebels, Regicides, and Usurpers*. But God miraculously restoring the right-
ful

ful Heir, King *Charles the Second*, to his Throne, and the Church of *England* to her pristine Splendor, we were in a State of Tranquility, till of late Years.

But the *Papists*, envions of our Happiness, began, or rather continu'd, to leaven the disaffected Party of Men in Church and State against both: And how far they had driven on their Designs for a second *Revolution*, few People can be Strangers; the old Stories were reviv'd, and new ones minted, to raise Fears and Jealousies of *Tyranny* and *Popery*, to set us all together by the Ears. The *Scots* were animated to a Rebellion, and did actually break out into a form'd Rebellion; the *Dissenters* were busy every where to calumniate the Bishops and Church, as *Popishly affected*; the *Lawn-Sleeves* were threaten'd, and the Episcopal Party branded with all the Names of Ignominy; so that the rich and wise Citizens of the great Metropolis of *London*, knew scarcely whether their greatest Danger was from *Papists* or *Fanaticks*, Wealth being always a Crime in popular Tumults and Insurrections; Sedition was as commonly talk'd, and as hot as Coffee was drank; and, in a Word, from the *Court* to the *Cottage*, none could escape the Imputation of being *Popishly affected*, who durst write or speak in Vindication of the Church of *England*, or against *Dissenters*.

And that all this was but a Branch of the late horrid *Popish Plot* against his Majesty's Life, the Government by Law establish'd, and the Protestant Religion, I

offer

offer the Testimony of Dr. Oats, the first and principal Discoverer, who all along charges the *Papists*, the disguis'd *Priests* and *Jesuits*, with managing the intemperate Heat of *Separatists* against the Government; and we cannot, without bringing a manifest and dangerous Disreputation upon the rest of his Evidence, but believe him, when upon his Oath he assures us, that the *Jesuits* creep in among *Dis-senters*, under the Disguise of *Non-con-forming Ministers*, to divide and exasperate, to raise, and blow up Animosities and Calumnies, into actual *Rebellion* against the Civil Government, under a Pretence of their Dislike of the *Ecclesiastical*.

Thus, in his printed Narrative, Paragraph 1, he informs us, that *Richard Strange*, Provincial; *John Keins*, *Basil Langworth*, *John Fenwick*, and *Harcourt*, *Jesuits*, did write a treasonable Letter to one Father *Suiman*, an *Irish Jesuit*, at *Madrid in Spain*; in which was contain'd the plotting and contriving a *Rebellion* in *Scotland*, of the *Presbyterians*, against the *Episcopal Government*; in order to which, they had employ'd *Matthew Wright*, *William Morgan*, and one *Mr. Ireland*, to go and preach under the Notion of *Presbyterians* and give the disaffected *Scots* a true Understanding of the sad State and Condition in which they were, by Reason of *Episcopal Tyranny* exercis'd over them; and withal to tell them, they had now a fair Opportunity to vindicate their *Liberty*

ty and Religion; and that it could be done, no other Way, but by the *Sword*.

Paragraph 18. That the Fathers of the Society in *Ireland*, were very vigilant to prepare the People to rise for the Defence of their *Liberty* and *Religion*, and to recover their Estates.

Paragraph 35. That the *Jesuits*, by Order of the Provincial, were to send new Messengers into *Scotland*, to promote the Commotions there, and to inform the People of the great *Tyranny* they lay under, by Reason of their being deny'd *Liberty of Conscience*; and that not being to be procur'd, but by the *Sword*, they must take that Course to purchase their *Liberty*.

Paragraph 43. That two new Messengers were sent into *Scotland*, on the 5th of *August* 1678, one by the Name of Father *Moor*, the other of *Sanders*, alias *Brown*, with Instructions to carry themselves like *Non-conformist Ministers*, and to preach to the disaffected *Scots*, the Necessity of taking up the *Sword* for Defence of *Liberty of Conscience*; these the Deponent saw dispatch'd. To confirm this Evidence, it is notoriously known, that Father *Brown*, the *Jesuit*, preach'd several Years among the *Presbyterians* in *Scotland*; and he could not forbear boasting, on his Death-Bed at *Ingestonbriggs*, that he preach'd as downright *Popery* in the *Field-Conventicles* there, as ever he did in *Rome* it self.

Paragraph 50. The Deponent, Dr. *Oats*, saw a Letter from Father *Ireland*, *August* the

the 7th, 1678, where, among other Things, he intimates the Joy he had, that the disaffected Scots would not lay aside their Endeavours for and after *Liberty* and *Religion*, and that the Catholicks of *Scotland* had promisd to use the utmost of their Interest to keep up the Commotions there.

Here let me be permitted to make a little Break to confirm this Evidence, by a remarkable Passage which fell out some Years since, in the tragical End of the Lord *Forrester*. This Lord was the Person that, after the Defeat of the Rebels at *Bothwell-Bridge*, took Occasion, upon the Indulgence granted by K. Ch. II. to erect a House within two Miles of *Edinburgh*, for a publick Conventicle of *Non-conformists*; and, for his building this *Synagogue*, went for a zealous Man among them; but so it happen'd, that not long after he was barbarously murder'd by a Woman-Relation, with whom he had incestuously liv'd many Years. After his Death, a *Dispensation* was found in his Closet from the *Pope*, to marry her; which, it seems, he delaying to do, she took his Life, as the Price and Reparation of her abus'd Honour; which plainly shews, that these Supporters of the *Non-conformists*, may be, and are secret *Papists*.

But to proceed, *Paragraph 51.* Among other mysterious Phrases relating to the Plot, *John Keins* told the Deponent, that the Provincial had taken great Care of keeping alive the Differences between the

the disaffected Scots and Duke *Lauderdale*, that *Mum* and *Chocolate* should be put down, and the Order of the *Magpies* should be turn'd to their primitive Institution and Habit. By *Mum* and *Chocolate*, meaning the Protestant Peers, and by *Magpies*, the Bishops.

And for a clear Vindication of the Bishops and Episcopal Clergy of the Church of *England*, from the unjust Imputation of being Popishly affected, (the common Brand which Non-conformists burn upon their Reputation) Paragraph 72. he informs us, that the *Pope* had issu'd out a *Bull*, in which he dispos'd of the Bishoprics, and other Dignities in *England*, as follows:

ARCH-BISHOPS.]

Canterbury, *Cardinal Howard*.
Tork, *Perrot*, Superior of the Secular Priests.

BISHOPS.

London, *Corker*, President of the *Benedictine* Monks.

Winchester, *White*, alias *Whitebread*, Provincial of the *Jesuits*.

Durham, *Strange*, late Provincial of the *Jesuits*.

Salisbury, Dr. *Godden*.

Norwich, *Napper*, a *Franciscan* Fryer.

Ely, *Vincent*, Provincial of the *Dominican* Monks.

Exeter, *Wolf*, one of the *Sorbonne*.

Peterborough, *Gifford*, a *Dominican* Fryer.

Lincoln.

Lincoln, Sir John Warner, Baronet, a Jesuit.

Chichester, Morgan, a Jesuit.

Bath and Wells, Dr. Armstrong, a Franciscan Fryer.

Carlisle, Wilmot, alias Quarterman, a Secular Priest.

Chester, Thimbleby, a Secular Priest.

Hereford, Sir Thomas Preston, Baronet, a Jesuit.

Bristol, Mundson, a Dominican.

Oxford, Williams, Rector of Watton, a Town in Flanders, a Jesuit.

St. David's, Belson, a Secular Priest.

St. Asaph, Jones, a Secular.

Bangor, Joseph-David Keimash, a Dominican Fryer.

ABBOTS.

Westminster, Dr. Shelden, a Benedictine Monk.

Sion-House, Skinner, a Benedictine Monk.

DEANS.

Canterbury, Belton, a Sorbonist.

St. Paul, Leybourn, a Secular, Secretary to Cardinal Howard.

Windsor, Howard, with twelve Benedictine Canons.

Chichester, Morgan, a Secular.

Winton, Dr. Watkinson, President of the English Colledge at Lisbon.

With many other Dignities of the Church, dispos'd of to Foreigners in that Bull.

Paragraph 74. That twelve Scotch *Jesuits* were sent into *Scotland*, to keep up the Commotions in *Scotland*, and that they had Instructions given them to carry themselves like Non-conformist Ministers among the *Presbyterian Scots*.

And Page 67 of the *Narrative*, Numb. 7. One Means, he says, they were to use, to bring in *Popery*, was, by *sedition Preachers* and *Catechists* set up, sent out, maintain'd, and directed what to preach in their own, or other private or publick *Conventicles* and *Field-Meetings*.

Now, as in *Reason* we cannot believe the *Papists* are less solicitous for their Affairs in *England*, than in *Scotland* and *Ireland*; so we cannot but conclude, from this evident Matter of Fact, that they have been as industrious among the *English Non-conformists*, to sow dividing Principles, and animate them against the Government and Governors, both in Church and State.

And, that this may not pass for a bare Supposition, without Ground, I have heard Mr. *Priance* affirm, the *Jesuits*, *Gauan* and *Whitebread*, us'd to preach frequently in *Conventicles* in *Southwark* and other Places; and I am able to prove, *Whitebread*, alias *White*, the *Provincial* of the *Jesuits*, who was executed for the *Plot*, did, not many Months before the Discovery, and his Apprehension, preach in a *Conventicle* as a *Non-conformist*, at *Spaldwick*, within five Miles of *Huntington*; and that he had several Times done the like before, as was attested

attested by several of the Congregation, before divers Gentlemen in the County of Huntington ; and if the Shame of Dissenters did not smother the farther Discovery of this Truth, for Fear of the just Reproach and Infamy it would bring upon them among the mis-led People, I doubt not but we should find these *Fryers* and *Jesuits* in Disguise of *Non-conformists*, and by false Names, as frequent in the Pulpits of *Separatists*, as their ordinary Teachers.

And indeed, nothing is more feasible or easy ; for it is no more than for a *Jesuit* to bring a counterfeit Letter of Recommendation from some known *Non-conformist*, either out of the Town, if he designs to travel and preach in the Countries, as an *Itinerant*, or out of the Country, if he will preach in the Town ; or a Certificate that he has preach'd in such or such Congregations, with their Approbation, which he is sure to have, if he inveigh against *Popery*, *Bishops*, *Ceremonies*, *Common-Prayer*, and for *Liberty of Conscience*, and the Business is done ; and, without farther Examination, he is admitted into their Pulpits, and shall pass for a *zealous Protestant* and a *heavenly Man*, in the Opinion of the undiscerning Auditors, as *Father Commin* and *Father Heth* have done, and many others before and since.

Whereas the Church of *England* takes Care, that none be admitted to the Charge of Souls, without all the Caution imaginable against *Popery* ; they must take the Oaths of *Allegiance* and *Supremacy* ; have

Testimonials from Persons that know 'em, of their Ability and Soundness of Judgment; they must shew their Letters of Ordination, before they are admitted to preach in an unknown Congregation; and have a License from the Bishop of the Diocese, before they can regularly preach in a Congregation whereunto they are by Law instituted and inducted.

The natural Inferences which follow from this unquestionable Matter of Fact, here faithfully related, and offer'd to the serious Consideration of all sober People, of what Perswasion soever, are these:

1st. That the Pope and Papists have, ever since the Protestant Reformation, endeavour'd to raise up Sects and Differences in *Opinion* amongst Protestants, by sending their disguis'd Emissaries among the zealous and well-meaning People, to seduce them into *Separation* and *Schism*.

2dly. That they look upon these Practices, as the most effectual Means to bring the People back to the *Romish* Religion, and to introduce *Papery* among us.

3dly. That for this Purpose, they have been all along industrious in this Course, by depraving and traducing the Government of *Episcopacy*, as *tyrannical*, the establish'd Prayers as *Popish*, by extolling *extempore* Prayers as *spiritual*, by encouraging an unlicens'd Ministry, by preaching up *Liberty of Conscience*, and that it is to be obtain'd and maintain'd, at any Rate; and it is worth Observation, that *Coleman* dates the *Æra* of all the Misfortunes like to hap-

pen

pen to *Catholicks*, from the fatal rescinding of the late *Toleration*; therein agreeing exactly with *Dissenters*, who were no less querulous for the stopping of that Door, though from him nothing can be more evident, than that the *Jesuits* design'd to bring in *Popery* at it, which they could not do, being openly excluded from the Benefit of it, but by pretending to be *Dissenters*.

4thly. It is most manifest, that all our late horrid *Civil Wars*, *Rapines*, *Blood-shed*, and the execrable and *solemn Murther* of the *Royal Martyr King CHARLES I*, and the *Banishment* of his *Children*, were effected according to the fore-Contrivance of the *Papists*, by the Assistance which *Dissenters* gave them, and the Opportunities they had to preach them into *Rebellion*, under the Pretence of a *thorough Reformation*, that all the late Commotions and Rebellions in *Scotland* sprung from the same Counsel and Conduct; and that the *Papists* will never be out of the Hopes of effecting our *Ruin*, nor without the same Opportunities they have hitherto had, so long as our Divisions are kept up and maintain'd, which give them the Advantage of dashing us one against another.

5thly. That therefore obstinate *Dissenters* are, before God, and according to the Judgment of the strongest Reason, built upon plain Matter of undeniall Fact, guilty of all the real Danger of *Popery*'s prevailing again in these Nations, by the *Ruin* of the *Protestant Religion*.

6thly. That the Church of *England*, in Doctrine and Discipline, is the greatest Enemy the *Papists* have, according to their own declar'd Sense and Judgment, and consequently wholly innocent of any such Designs and Compliances, or Approaches to the Church of *Rome*, as Father *Du Moulin*, and other Brain-sick or worse People, endeavour to fix upon her: And that it is impossible to give a clearer Demonstration of the Innocence of the Bishops and Clergy of *England*, than Dr. *Oats* has in the 72d Paragraph of his *Narrative* before-recited, concerning the *Pope's Bull* or *Breve*, bestowing all the considerable Promotions and Dignities in *England* upon *Papists* there mention'd; which could not be done, without turning out the present Bishops and Dignitaries of the Church: And there cannot be a more demonstrative Argument, that *He* esteems them Hereticks and Enemies; for there is no doubt, but if the *Pope* had any Hopes of their Compliance with *Popery*, he would not only have consented to their Continuance in those Promotions, but have promis'd high Rewards and Encouragements to them.

7thly. That therefore it is the joint Interest, both of the Prince and People of these Nations, to support and defend the Church of *England* as now by Law establish'd; those of her Communion being, by a Tract of Experience of equal Date with the *Reformation*, found to be, both in Principles and Practice, the most peaceable and loyal Subjects, and soundest *Protestants*, of unshaken

unshaken Allegiance, and unblemish'd Loyalty; the ablest Champions against *Popery*, and the only Bulwark of the *Protestant* Religion, as is but too evident, by the constant Endeavours of the *Papists*, both by their own Power, and the Assistance of *Dissenters*, to undermine and overthrow it.

To conclude, as I have here impartially related Matter of Fact, and drawn necessary Inferences from it, without Animosity or Bitterness of Language, so I hope good Men will, without Prejudice or Partiality, weigh it in an equal Balance, and make that charitable Use of it for which it was intended, that it may be a Means for discovering the Source and Original of our Divisions and Distractions, our Fears and Apprehensions, and thereby give us the Opportunity to break the Snares of our Enemies; to which nothing can so effectually contribute, as our uniting in the *Protestant* Religion of the Church of *England*.

God, of his infinite Mercy, who maketh Men to be of one Mind in a House, who is the Author of Peace, and the Lover of Concord, who breaketh the Snares of the Ungodly, turneth their wise Men backward, and their Counsels into Foolishness; grant, that in this our Day, we may see, and know, and follow the Things that make for our Peace, that so our Divisions may not be our Ruin, that the Enemies of our Country and Religion may not triumph over us; but that, by our Union

Union with the establish'd Government
in Church and State, we may defeat the
Designs of our Enemies, and disappoint
their Expectations: | God long preserve the
Life of our Dread Sovereign, and defend
this Church, the most truly Apostolick
of any Church upon the Face of the
Earth.

• **FINIS.**



